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(Greek Church)

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THE DIVINE LITURGY OF THE PRESANCTIFIED OF ST GREGORY THE DIALOGIST

THE GREEK TEXT WITH A RENDERING IN ENGLISH

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Note.

This Liturgy is used in Lent on Wednesdays and Fridays, and on Thursday of the Great Canon (5th week); also on Monday, Tuesday, and Wednesday in Holy Week. It is also used on any other days in Lent (except Saturdays and Sundays) when there is the commemoration of a Saint.

In the Church of the Holy Wisdom in London this Liturgy is celebrated once during each week of Lent.

PART I

Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΩΝ ΠΡΟΗΓΙΑΣΜΕΝΩΝ.

Ὁ Διάκονος. Εὐλόγησον, Δέσποτα.

Ὁ Ἱερεύς. Εὐλογημένη ἡ Βασιλεία τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ὁ Ἀναγ. Δεῦτε προσκυνήσωμεν, καὶ προσπέσωμεν τῷ Βασιλεῖ ἡμῶν Θεῷ.

Δεῦτε προσκυνήσωμεν, καὶ προσπέσωμεν Χριστῷ τῷ Βασιλεῖ ἡμῶν Θεῷ.

Δεῦτε προσκυνήσωμεν, καὶ προσπέσωμεν αὐτῷ Χριστῷ τῷ Βασιλεῖ καὶ Θεῷ ἡμῶν.

THE DIVINE LITURGY OF THE PRESANCTIFIED.

Deacon. Master, give the blessing.

Priest. Blessed be the Kingdom of the Father, and of the Son, and of the Holy Ghost, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

Reader. O come let us worship and bow down to God our King.

O come let us worship and bow down to Christ, our King and God.

O come let us worship and bow down to Christ Himself, our King and God.

ΨΑΛΜ. ΡΓ΄.

Εὐλόγει, ἡ ψυχή μου, τὸν Κύριον· Κύριε ὁ Θεός μου, ἐμεγαλύνθης σφόδρα· Ἐξομολόγησιν καὶ μεγαλοπρέπειαν ἐνεδύσω ἀναβαλλόμενος φῶς ὡς ἱμάτιον.

Ἐκτείνων τὸν οὐρανὸν ὡσεὶ δέῤῥιν· ὁ στεγάζων ἐν ὕδασι τὰ ὑπερῷα αὐτοῦ.

Ὁ τιθεὶς νέφη τὴν ἐπίβασιν αὐτοῦ, ὁ περιπατῶν ἐπὶ πτερύγων ἀνέμων.

Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.

Ὁ θεμελιῶν τὴν γῆν ἐπὶ τὴν ἀσφάλειαν αὐτῆς· οὐ κλιθήσεται εἰς τὸν αἰῶνα τοῦ αἰῶνος.

Psalm CIII.

Praise the Lord, O my soul: O Lord my God, thou art become exceeding glorious; thou art clothed with majesty and honour. Thou deckest thyself with light as it were with a garment,

And spreadest out the heavens like a curtain. Who layeth the beams of his chambers in the waters,

And maketh the clouds his chariot, and walketh upon the wings of the wind.

He maketh his angels spirits: and his ministers a flaming fire.

He laid the foundations of the earth: that it never should move at any time.

Ἄβυσσος ὡς ἱμάτιον τὸ περιβόλαιον αὐτοῦ, ἐπὶ τῶν ὀρέων στήσονται ὕδατα.

Ἀπὸ ἐπιτιμήσεώς σου φεύξονται, ἀπὸ φωνῆς βροντῆς σου δειλιάσουσιν.

Ἀναβαίνουσιν ὄρη, καὶ καταβαίνουσι πεδία, εἰς τόπον ὃν ἐθεμελίωσας αὐτά.

Ὅριον ἔθου ὃ οὐ παρελεύσονται, οὐδὲ ἐπιστρέψουσι καλύψαι τὴν γῆν.

Ὁ ἐξαποστέλλων πηγὰς ἐν φάραγξιν, ἀναμέσον τῶν ὀρέων διελεύσονται ὕδατα.

Ποτιοῦσι πάντα τὰ θηρία τοῦ ἀγροῦ, προσδέξονται ὄναγροι εἰς δίψαν αὐτῶν.

Ἐπ' αὐτὰ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσει, ἐκ μέσου τῶν πετρῶν δώσουσιν φωνήν.

Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

At thy rebuke they flee: at the voice of thy thunder they are afraid.

They go up as high as the hills, and down to the valleys beneath, even unto the place which thou hast appointed for them.

Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth.

He sendeth the springs into the rivers: the waters run among the hills.

All beasts of the field drink thereof: and the wild asses quench their thirst.

Beside them shall the fowls of the air have their habitation: and sing among the rocks.

Ποτίζων ὄρη ἐκ τῶν ὑπερῴων αὐτοῦ· ἀπὸ καρποῦ τῶν ἔργων σου χορτασθήσεται ἡ γῆ.

Ὁ ἐξανατέλλων χόρτον τοῖς κτήνεσι, καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων.

Τοῦ ἐξαγαγεῖν ἄρτον ἐκ τῆς γῆς· καὶ οἶνος εὐφραίνει καρδίαν ἀνθρώπου,

Τοῦ ἱλαρῦναι πρόσωπον ἐν ἐλαίῳ· καὶ ἄρτος καρδίαν ἀνθρώπου στηρίζει.

Χορτασθήσονται τὰ ξύλα τοῦ πεδίου, αἱ κέδροι τοῦ Λιβάνου, ἃς ἐφύτευσας.

Ἐκεῖ στρουθία ἐννοσσεύσουσι, τοῦ ἐρωδιοῦ ἡ κατοικία ἡγεῖται αὐτῶν.

Ὄρη τὰ ὑψηλὰ ταῖς ἐλάφοις, πέτρα καταφυγὴ τοῖς λαγωοῖς.

He watereth the hills from above: the earth is filled with the fruit of thy works.

He bringeth forth grass for the cattle, and green herb for the service of men.

That he may bring food out of the earth, and wine that maketh glad the heart of man,

And oil to make him a cheerful countenance, and bread to strengthen man's heart.

The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted;

Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

᾿Εποίησε σελήνην εἰς καιρούς· ὁ ἥλιος ἔγνω τὴν δύσιν αὐτοῦ.

῎Εθου σκότος, καὶ ἐγένετο νύξ, ἐν αὐτῇ διελεύσονται πάντα τὰ θηρία τοῦ δρυμοῦ.

Σκύμνοι ὠρυόμενοι τοῦ ἁρπάσαι, καὶ ζητῆσαι παρὰ τοῦ Θεοῦ βρῶσιν αὐτοῖς.

᾿Ανέτειλεν ὁ ἥλιος, καὶ συνήχθησαν, καὶ εἰς τὰς μάνδρας αὐτῶν κοιτασθήσονται.

᾿Εξελεύσεται ἄνθρωπος ἐπὶ τὸ ἔργον αὐτοῦ, καὶ ἐπὶ τὴν ἐργασίαν αὐτοῦ ἕως ἑσπέρας.

῾Ως ἐμεγαλύνθη τὰ ἔργα σου, Κύριε· πάντα ἐν σοφίᾳ ἐποίησας· ἐπληρώθη ἡ γῆ τῆς κτίσεώς σου.

Αὕτη ἡ θάλασσα ἡ μεγάλη καὶ εὐρύχωρος· ἐκεῖ ἑρπετὰ ὧν οὐκ ἔστιν ἀριθμός, ζῶα μικρὰ μετὰ μεγάλων·

He appointed the moon for certain seasons: and the sun knoweth his going down.

Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

The lions roaring after their prey: do seek their meat from God.

The sun ariseth, and they get them away together: and lay them down in their dens.

Man goeth forth to his work, and to his labour, until the evening.

O Lord, how manifold are thy works: in wisdom hast thou made them all; the earth is full of thy riches.

So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

Ἐκεῖ πλοῖα διαπορεύονται, δράκων οὗτος ὃν ἔπλασας ἐμπαίζειν αὐτῇ.

Πάντα πρὸς σὲ προσδοκῶσι, δοῦναι τὴν τροφὴν αὐτῶν εἰς εὔκαιρον· δόντος σου αὐτοῖς, συλλέξουσιν·

Ἀνοίξαντός σου τὴν χεῖρα, τὰ σύμπαντα πλησθήσονται χρηστότητος· ἀποστρέψαντος δέ σου τὸ πρόσωπον, ταραχθήσονται.

Ἀντανελεῖς τὸ πνεῦμα αὐτῶν, καὶ ἐκλείψουσι, καὶ εἰς τὸν χοῦν αὐτῶν ἐπιστρέψουσιν.

Ἐξαποστελεῖς τὸ πνεῦμά σου, καὶ κτισθήσονται, καὶ ἀνακαινιεῖς τὸ πρόσωπον τῆς γῆς.

Ἤτω ἡ δόξα Κυρίου εἰς τοὺς αἰῶνας· εὐφρανθήσεται Κύριος ἐπὶ τοῖς ἔργοις αὐτοῦ.

There go the ships, and there is that Leviathan, whom thou hast made to take his pastime therein.

These wait all upon thee: that thou mayest give them meat in due season: when thou givest it them they gather it;

And when thou openest thy hand they are filled with good: when thou hidest thy face they are troubled.

When thou takest away their breath they die, and are turned again to their dust.

When thou lettest thy breath go forth they shall be made: and thou shalt renew the face of the earth.

The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoice in his works.

Ὁ ἐπιβλέπων ἐπὶ τὴν γῆν, καὶ ποιῶν αὐτὴν τρέμειν· ὁ ἁπτόμενος τῶν ὀρέων, καὶ καπνίζονται.

Ἄσω τῷ Κυρίῳ ἐν τῇ ζωῇ μου, ψαλῶ τῷ Θεῷ μου ἕως ὑπάρχω·

Ἡδυνθείη αὐτῷ ἡ διαλογή μου, ἐγὼ δὲ εὐφρανθήσομαι ἐπὶ τῷ Κυρίῳ.

Ἐκλείποιεν ἁμαρτωλοὶ ἀπὸ τῆς γῆς, καὶ ἄνομοι, ὥστε μὴ ὑπάρχειν αὐτούς· εὐλόγει, ἡ ψυχή μου, τὸν Κύριον.

Καὶ πάλιν.

Ὁ ἥλιος ἔγνω τὴν δύσιν αὐτοῦ· ἔθου σκότος, καὶ ἐγένετο νύξ. Ὡς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε· πάντα ἐν σοφίᾳ ἐποίησας.

Δόξα . . . Καὶ νῦν . . .

The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

I will sing unto the Lord as long as I live: I will praise my God while I have my being.

And so shall my words please him: my joy shall be in the Lord.

As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: O my soul, praise the Lord.

And again.

The sun knoweth his going down; thou makest darkness that it may be night. O Lord, how manifold are thy works; in wisdom hast thou made them all.

Glory be . . . Now, and for ever . . .

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’Αλληλούϊα, ’Αλληλούια, ’Αλληλούϊα. Δόξα σοι, ὁ Θεός. (Τρίς.)

Ἡ ἐλπὶς ἡμῶν, Κύριε, δόξα σοι.

Ὁ Διάκ. ’Εν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ὑπὲρ τῆς ἄνωθεν εἰρήνης, καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ ’Εκκλησιῶν, καὶ τῆς τῶν πάντων ἑνώσεως, τοῦ Κύριου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ὑπὲρ τοῦ ἁγίου Οἴκου τούτου, καὶ τῶν μετὰ πίστεως, εὐλα-

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (Thrice.)

O Lord, our hope, glory to thee.

Deacon. In peace let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. For the peace from above and the salvation of our souls, let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. For the peace of the whole world, for the stability of the Holy Churches of God, and for the union of them all, let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. For this Holy House, and for those that enter it, with faith,

βείας, καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ὑπὲρ τῶν εὐσεβῶν καὶ Ὀρθοδόξων Χριστιανῶν, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ὑπὲρ τῆς πόλεως ταύτης, πάσης πόλεως, χώρας, καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς, καὶ καιρῶν εἰρηνικῶν, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ὑπὲρ πλεόντων, ὁδοιπο-

reverence, and the fear of God, let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. For godly and Orthodox Christians, let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. For this city, and for every city and land, and for the faithful who dwell in them, let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. For seasonable weather, the abundance of the fruits of the earth, and peaceful times, let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. For those that travel by

ρούντων, νοσούντων, καμνόντων, αἰχμαλώτων, καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

land or by water, for the sick, for those that suffer, for captives, and for their salvation, let us beseech the Lord.

Choir. Lord, have mercy.

Deacon For our deliverance from all tribulation, wrath, danger, and necessity, let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. Succour, save, comfort, and protect us, O God, with Thy favour.

Commemorating our most holy, pure, blessed, and glorified Lady, Mother of God, and Ever-Virgin Mary, with all the Saints, let us commend ourselves and one another and our whole life to Christ our God.

῾Ο Χορός. Σοί, Κύριε.

῾Ο ῾Ιερεύς. ῞Οτι πρέπει σοι πᾶσα δόξα, τιμή, καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ, καὶ τῷ ῾Αγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

῾Ο Χορός. ᾿Αμήν.

῾Ο ᾿Αναγ. Ψαλ. ΡΙΘ΄.

Πρὸς Κύριον ἐν τῷ θλίβεσθαί με ἐκέκραξα, καὶ εἰσήκουσέ μου.

Κύριε, ῥῦσαι τὴν ψυχήν μου ἀπὸ χειλέων ἀδίκων καὶ ἀπὸ γλώσσης δολίας.

Τί δοθείη σοι, καὶ τί προστεθείη σοι πρὸς γλῶσσαν δολίαν;

Τὰ βέλη τοῦ δυνατοῦ ἠκονημένα σὺν τοῖς ἄνθραξι τοῖς ἐρημικοῖς.

Οἴμοι ὅτι ἡ παροικία μου ἐμακρύνθη,

Choir. To Thee, O Lord.

Priest. For to Thee belong all glory, honour, and worship, to the Father and to the Son and to the Holy Ghost, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

Reader. PSALM CXIX.

When I was in trouble I called upon the Lord: and he heard me.

Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

What reward shall be given or done unto thee, thou false tongue?

Even mighty and sharp arrows, with hot burning coals.

Woe is me, that I am constrained

κατεσκήνωσα μετὰ τῶν σκηνωμάτων Κηδάρ, πολλὰ παρῴκησεν ἡ ψυχή μου.

Μετὰ τῶν μισούντων τὴν εἰρήνην ἤμην εἰρηνικός· ὅταν ἐλάλουν αὐτοῖς, ἐπολέμουν με δωρεάν.

Ψαλ. ΡΚʹ.

Ἦρα τοὺς ὀφθαλμούς μου εἰς τὰ ὄρη, ὅθεν ἥξει ἡ βοήθειά μου.

Ἡ βοήθειά μου παρὰ Κυρίου τοῦ ποιήσαντος τὸν οὐρανὸν καὶ τὴν γῆν.

Μὴ δῴης εἰς σάλον τὸν πόδα σου, μηδὲ νυστάξῃ ὁ φυλάσσων σε.

Ἰδοὺ οὐ νυστάξει οὐδὲ ὑπνώσει ὁ φυλάσσων τὸν Ἰσραήλ.

to dwell afar off, and to have my habitation among the tents of Kedar: my soul hath long dwelt among them.

With them that are enemies unto peace I labour for peace; but when I speak unto them thereof, they make them ready to battle.

Psalm CXX.

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh even from the Lord: who hath made heaven and earth.

He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

Behold, he that keepeth Israel, shall neither slumber nor sleep.

Κύριος φυλάξει σε, Κύριος σκέπη σου ἐπὶ χεῖρα δεξιάν σου.

Ἡμέρας ὁ ἥλιος οὐ συγκαύσει σε, οὐδὲ ἡ σελήνη τὴν νύκτα.

Κύριος φυλάξαι σε ἀπὸ παντὸς κακοῦ, φυλάξει τὴν ψυχήν σου ὁ Κύριος.

Κύριος φυλάξει τὴν εἴσοδόν σου, καὶ τὴν ἔξοδόν σου, ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.

Ψαλ. ΡΚΑ΄.

Εὐφράνθην ἐπὶ τοῖς εἰρηκόσι μοι, Εἰς οἶκον Κυρίου πορευσόμεθα.

Ἑστῶτες ἦσαν οἱ πόδες ἡμῶν ἐν ταῖς αὐλαῖς σου Ἱερουσαλήμ.

Ἱερουσαλὴμ οἰκοδομουμένη ὡς πόλις, ἧς ἡ μετοχὴ αὐτῆς ἐπὶ τὸ αὐτό.

The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

So that the sun shall not burn thee by day: neither the moon by night.

The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

Psalm CXXI.

I was glad when they said unto me: We will go into the house of the Lord.

Our feet shall stand in thy gates: O Jerusalem.

Jerusalem is built as a city, that is at unity in itself.

Ἐκεῖ γὰρ ἀνέβησαν αἱ φυλαί, φυλαὶ Κυρίου, μαρτύριον τῷ Ἰσραήλ, τοῦ ἐξομολογήσασθαι τῷ ὀνόματι Κυρίου.

Ὅτι ἐκεῖ ἐκάθισαν θρόνοι εἰς κρίσιν, θρόνοι ἐπὶ οἶκον Δαυίδ.

Ἐρωτήσατε δὴ τὰ εἰς εἰρήνην τὴν Ἱερουσαλήμ, καὶ εὐθηνία τοῖς ἀγαπῶσί σε.

Γενέσθω δὴ εἰρήνη ἐν τῇ δυνάμει σου, καὶ εὐθηνία ἐν ταῖς πυργοβάρεσί σου.

Ἕνεκα τῶν ἀδελφῶν μου καὶ τῶν πλησίον μου, ἐλάλουν δὴ εἰρήνην περὶ σοῦ.

Ἕνεκα τοῦ οἴκου Κυρίου τοῦ Θεοῦ ἡμῶν ἐξεζήτησα ἀγαθά σοι.

Ψαλ. ΡΚΒ΄.

Πρὸς σὲ ἦρα τοὺς ὀφθαλμούς μου, τὸν κατοικοῦντα ἐν τῷ οὐρανῷ.

For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the Name of the Lord.

For there is the seat of judgment: even the seat of the house of David.

O pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls: and plenteousness within thy palaces.

For my brethren and companions' sakes: I will wish thee peace.

Yea, because of the house of the Lord our God: I will seek to do thee good.

Psalm CXXII.

Unto thee lift I up mine eyes: O thou that dwellest in the heavens.

Ἰδοὺ ὡς ὀφθαλμοὶ δούλων εἰς χεῖρας τῶν κυρίων αὐτῶν, ὡς ὀφθαλμοὶ παιδίσκης εἰς χεῖρας τῆς κυρίας αὐτῆς, οὕτως οἱ ὀφθαλμοὶ ἡμῶν πρὸς Κύριον τὸν Θεὸν ἡμῶν, ἕως οὗ οἰκτειρῆσαι ἡμᾶς.

Ἐλέησον ἡμᾶς, Κύριε, ἐλέησον ἡμᾶς, ὅτι ἐπὶ πολὺ ἐπλήσθημεν ἐξουδενώσεως· ἐπὶ πλεῖον ἐπλήσθη ἡ ψυχὴ ἡμῶν.
Τὸ ὄνειδος τοῖς εὐθηνοῦσι, καὶ ἡ ἐξουδένωσις τοῖς ὑπερηφάνοις.

Ψαλ. ΡΚΓ'.

Εἰ μὴ ὅτι Κύριος ἦν ἐν ἡμῖν, εἰπάτω δὴ Ἰσραήλ· εἰ μὴ ὅτι Κύριος ἦν ἐν ἡμῖν, ἐν τῷ ἐπαναστῆναι ἀνθρώπους ἐφ' ἡμᾶς, Ἄρα ζῶντας ἂν κατέπιον ἡμᾶς.

Ἐν τῷ ὀργισθῆναι τὸν θυμὸν αὐτῶν

Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised, our soul is filled to fullness.

The scornful reproof is from the wealthy, and the despitefulness is from the proud.

Psalm CXXIII.

If the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us: they had swallowed us up quick.

When they were so wrathfully dis-

ἐφ᾿ ἡμᾶς· Ἄρα τὸ ὕδωρ κατεπόντισεν ἡμᾶς.

Χείμαῤῥον διῆλθεν ἡ ψυχὴ ἡμῶν· ἄρα διῆλθεν ἡ ψυχὴ ἡμῶν τὸ ὕδωρ τὸ ἀνυπόστατον.

Εὐλογητὸς Κύριος, ὃς οὐκ ἔδωκεν ἡμᾶς εἰς θήραν τοῖς ὀδοῦσιν αὐτῶν. Ἡ ψυχὴ ἡμῶν ὡς στρουθίον ἐῤῥύσθη ἐκ τῆς παγίδος τῶν θηρευόντων.

Ἡ παγὶς συνετρίβη, καὶ ἡμεῖς ἐῤῥύσθημεν. Ἡ βοήθεια ἡμῶν ἐν ὀνόματι Κυρίου, τοῦ ποιήσαντος τὸν οὐρανὸν καὶ τὴν γῆν.

Ὁ Ἱερεύς (μυστικῶς). Κύριε, οἰκτίρμον καὶ ἐλεῆμον, μακρόθυμε καὶ πολυέλεε, ἐνώτισαι τὴν προσευχὴν ἡμῶν, καὶ πρόσχες τῇ φωνῇ τῆς δεήσεως ἡμῶν. Ποίησον μεθ᾿ ἡμῶν σημεῖον εἰς ἀγαθόν. Ὁδήγησον ἡμᾶς ἐν τῇ ὁδῷ σου τοῦ πορεύεσθαι ἐν τῇ ἀληθείᾳ σου. Εὔφρανον τὰς καρδίας ἡμῶν, εἰς τὸ φοβεῖσθαι τὸ

pleased at us: yea, the waters had drowned us.

The stream had gone over our soul: the deep waters had gone even over our soul.

But praised be the Lord: who hath not given us over for a prey unto their teeth. Our soul is escaped even as a bird out of the snare of the fowler.

The snare is broken, and we are delivered. Our help standeth in the Name of the Lord: who hath made heaven and earth.

Priest (inaudibly). O Lord of mercy and pity, Thou Who art long-suffering and compassionate, hearken unto our prayer and consider the voice of our entreaty; show some token upon us for good; guide us in Thy ways that we may walk in Thy Truth; gladden our hearts that we may fear Thy Holy Name, for Thou art great and doest

ὄνομά σου τὸ ἅγιον· διότι μέγας εἶ σύ, καὶ ποιῶν θαυμάσια, σὺ εἶ Θεὸς μόνος, καὶ οὐκ ἔστιν ὅμοιός σοι ἐν θεοῖς, Κύριε· δυνατὸς ἐν ἐλέει, καὶ ἀγαθὸς ἐν ἰσχύϊ, εἰς τὸ βοηθεῖν, καὶ παρακαλεῖν, καὶ σώζειν πάντας τοὺς ἐλπίζοντας εἰς τὸ ὄνομά σου τὸ ἅγιον.

Ὁ Ἀναγ. Δόξα . . . Καὶ νῦν . . .

Ἀλληλούϊα, Ἀλληλούϊα, Ἀλληλούϊα. Δόξα σοι, ὁ Θεός. (γʹ.)

Κύριε ἐλέησον (γʹ). Δόξα . . . Καὶ νῦν . . .

Ὁ Διάκ. Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Τῆς Παναγίας, ἀχράντου, ὑπερευ-

wondrous things, Thou art God alone; among the gods there is none like unto Thee, O Lord. Thou art mighty in mercy, and gracious in strength to help and comfort and save all them that hope in Thy Holy Name.

Reader. Glory be to the Father . . . Now, and for ever . . .

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (Thrice.)

Lord, have mercy (thrice). Glory be . . . Now, and for ever . . .

Deacon. Again and again in peace let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. Succour, save, comfort, and protect us, O God, with Thy favour.

Commemorating our most holy,

λογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Χορός. Σοί, Κύριε.

Ὁ Ἱερεύς. Ὅτι σὸν τὸ κράτος, καὶ σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ὁ Ἀναγ. Ψαλ. ΡΚΔʹ.

Οἱ πεποιθότες ἐπὶ Κύριον ὡς ὄρος Σιών· οὐ σαλευθήσεται εἰς τὸν αἰῶνα ὁ κατοικῶν Ἱερουσαλήμ.

pure, blessed, and glorified Lady, Mother of God, and Ever-Virgin Mary, with all the Saints, let us commend ourselves and one another and our whole life to Christ, our God.

Choir. To Thee, O Lord.

Priest. For Thine is the might and Thine is the kingdom and the power and the glory, of the Father and of the Son and of the Holy Ghost, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

Reader. PSALM CXXIV.

They that put their trust in the Lord shall be even as the mount Sion: he shall not be removed who dwelleth in Jerusalem.

Ὄρη κύκλῳ αὐτῆς, καὶ ὁ Κύριος κύκλῳ τοῦ λαοῦ αὐτοῦ, ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.

Ὅτι οὐκ ἀφήσει Κύριος τὴν ῥάβδον τῶν ἁμαρτωλῶν ἐπὶ τὸν κλῆρον τῶν δικαίων, ὅπως ἂν μὴ ἐκτείνωσιν οἱ δίκαιοι ἐν ἀνομίαις χεῖρας αὐτῶν.

Ἀγάθυνον, Κύριε, τοῖς ἀγαθοῖς, καὶ τοῖς εὐθέσι τῇ καρδίᾳ.

Τοὺς δὲ ἐκκλίνοντας εἰς τὰς στραγγαλιὰς ἀπάξει Κύριος μετὰ τῶν ἐργαζομένων τὴν ἀνομίαν· εἰρήνη ἐπὶ τὸν Ἰσραήλ.

Ψαλ. ΡΚΕ'.

Ἐν τῷ ἐπιστρέψαι Κύριον τὴν αἰχμαλωσίαν Σιὼν ἐγενήθημεν ὡς παρακεκλημένοι.

Τότε ἐπλήσθη χαρᾶς τὸ στόμα ἡμῶν καὶ ἡ γλῶσσα ἡμῶν ἀγαλλιάσεως.

The hills stand about her : even so standeth the Lord round about his people, from this time forth for evermore.

For the Lord suffers not the rod of the ungodly to fall upon the lot of the righteous : lest the righteous put their hand unto wickedness.

Do well, O Lord, unto those that are good and true of heart.

As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil-doers ; but peace shall be upon Israel.

Psalm CXXV.

When the Lord turned again the captivity of Sion : then were we like unto them that have been comforted.

Then was our mouth filled with laughter, and our tongue with joy.

Τότε ἐροῦσιν ἐν τοῖς ἔθνεσιν, ἐμεγάλυνεν Κύριος τοῦ ποιῆσαι μετ᾽ αὐτῶν.

Ἐμεγάλυνε Κύριος τοῦ ποιῆσαι μεθ᾽ ἡμῶν, ἐγενήθημεν εὐφραινόμενοι.

Ἐπίστρεψον, Κύριε, τὴν αἰχμαλωσίαν ἡμῶν ὡς χειμάῤῥους ἐν τῷ νότῳ.

Οἱ σπείροντες ἐν δάκρυσιν, ἐν ἀγαλλιάσει θεριοῦσι.

Πορευόμενοι ἐπορεύοντο καὶ ἔκλαιον, βάλλοντες τὰ σπέρματα αὐτῶν·

Ἐρχόμενοι δὲ ἥξουσιν ἐν ἀγαλλιάσει, αἴροντες τὰ δράγματα αὐτῶν.

Ψαλ. ΡΚΣΤ΄.

Ἐὰν μὴ Κύριος οἰκοδομήσῃ οἶκον, εἰς μάτην ἐκοπίασαν οἱ οἰκοδομοῦντες· ἐὰν μὴ Κύριος φυλάξῃ πόλιν, εἰς μάτην ἠγρύπνησεν ὁ φυλάσσων.

Then said they among the heathen: The Lord hath done great things for them.

Yea, the Lord hath done great things for us already: whereof we rejoice.

Turn our captivity, O Lord, as the rivers in the south.

They that sow in tears, shall reap in joy.

They that now go on their way weeping, cast forth good seed;

They shall come again with joy, and bring their sheaves with them.

Psalm CXXVI.

Except the Lord build the house, their labour is but lost that build it: except the Lord keep the city, the watchman waketh but in vain.

Εἰς μάτην ὑμῖν ἐστι τὸ ὀρθρίζειν· ἐγείρεσθε μετὰ τὸ καθῆσθαι, οἱ ἐσθίοντες ἄρτον ὀδύνης.

Ὅταν δῷ τοῖς ἀγαπητοῖς αὐτοῦ ὕπνον. Ἰδοὺ ἡ κληρονομία Κυρίου, υἱοί, ὁ μισθὸς τοῦ καρποῦ τῆς γαστρός.

Ὡσεὶ βέλη ἐν χειρὶ δυνατοῦ, οὕτως οἱ υἱοὶ τῶν ἐκτετιναγμένων.

Μακάριος ὃς πληρώσει τὴν ἐπιθυμίαν αὐτοῦ ἐξ αὐτῶν· οὐ καταισχυνθήσονται ὅταν λαλῶσι τοῖς ἐχθροῖς αὐτῶν ἐν πύλαις.

Ψαλ. ΡΚΖ'.

Μακάριοι πάντες οἱ φοβούμενοι τὸν Κύριον, οἱ πορευόμενοι ἐν ταῖς ὁδοῖς αὐτοῦ.

Τοὺς πόνους τῶν καρπῶν σου

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness ;

While he giveth his beloved sleep. Lo, children and the fruit of the womb, are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant : even so are the children of the outcasts.

Happy is the man that hath his desire full of them : they shall not be ashamed when they speak with their enemies in the gate.

Psalm CXXVII.

Blessed are all they that fear the Lord, and walk in his ways.

For thou shalt eat the labours of

φάγεσαι· μακάριος εἶ καὶ καλῶς σοι ἔσται.

Ἡ γυνή σου ὡς ἄμπελος εὐθηνοῦσα ἐν ταῖς κλίτεσι τῆς οἰκίας σου.

Οἱ υἱοί σου ὡς νεόφυτα ἐλαιῶν κύκλῳ τῆς τραπέζης σου.

Ἰδοὺ οὕτως εὐλογηθήσεται ἄνθρωπος ὁ φοβούμενος τὸν Κύριον.

Εὐλογήσαι σε Κύριος ἐκ Σιών, καὶ ἴδοις τὰ ἀγαθὰ Ἱερουσαλὴμ πάσας τὰς ἡμέρας τῆς ζωῆς σου.

Καὶ ἴδοις υἱοὺς τῶν υἱῶν σου· εἰρήνη ἐπὶ τὸν Ἰσραήλ.

Ψαλ. ΡΚΗ΄.

Πλεονάκις ἐπολέμησάν με ἐκ νεότητός μου, εἰπάτω δὴ Ἰσραήλ.

Πλεονάκις ἐπολέμησάν με ἐκ νεό-

thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine, upon the walls of thine house.

Thy children like the olive-branches, round about thy table.

Lo, thus shall the man be blessed, that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.

Yea, that thou shalt see thy children's children: and peace upon Israel.

Psalm CXXVIII.

Many a time have they fought against me from my youth up: may Israel now say.

Yea, many a time have they fought

τητός μου, καὶ γὰρ οὐκ ἠδυνήθησάν μοι.

Ἐπὶ τὸν νῶτόν μου ἐτέκταινον οἱ ἁμαρτωλοί, ἐμάκρυναν τὴν ἀνομίαν αὐτῶν.

Κύριος δίκαιος συνέκοψεν αὐχένας ἁμαρτωλῶν.

Αἰσχυνθήτωσαν καὶ ἀποστραφήτωσαν εἰς τὰ ὀπίσω πάντες οἱ μισοῦντες Σιών·

Γενηθήτωσαν ὡς χόρτος δωμάτων, ὃς πρὸ τοῦ ἐκσπασθῆναι ἐξηράνθη·

Οὗ οὐκ ἐπλήρωσεν τὴν χεῖρα αὐτοῦ ὁ θερίζων, καὶ τὸν κόλπον αὐτοῦ ὁ τὰ δράγματα συλλέγων.

Καὶ οὐκ εἶπον οἱ παράγοντες Εὐλογία Κυρίου ἐφ' ἡμᾶς, εὐλογήκαμεν ὑμᾶς ἐν ὀνόματι Κυρίου.

against me from my youth up: but they have not prevailed against me.

The sinners wrought upon my back; and increased their iniquity.

But the righteous Lord hath hewn the necks of the ungodly in pieces.

Let them be confounded and turned backwards: as many as have evil will at Sion.

Let them be even as the grass growing upon the housetops, which withereth afore it be plucked up;

Whereof the mower filleth not his hand: neither he that bindeth up the sheaves his bosom.

So that they who go by have said not so much as, The Lord prosper you: we have wished you good luck in the Name of the Lord.

Ὁ Ἱερεύς (μυστικῶς). Κύριε, μὴ τῷ θυμῷ σου ἐλέγξῃς ἡμᾶς, μηδὲ τῇ ὀργῇ σου παιδεύσῃς ἡμᾶς· ἀλλὰ ποίησον μεθ' ἡμῶν κατὰ τὴν ἐπιείκειάν σου, ἰατρὲ καὶ θεραπευτὰ τῶν ψυχῶν ἡμῶν, ὁδηγῶν ἡμᾶς ἐπὶ λιμένα θελήματός σου· φώτισον τοὺς ὀφθαλμοὺς τῶν καρδιῶν ἡμῶν, εἰς ἐπίγνωσιν τῆς σῆς ἀληθείας· καὶ δώρησαι ἡμῖν τὸ λοιπὸν τῆς παρούσης ἡμέρας εἰρηνικὸν καὶ ἀναμάρτητον, καὶ πάντα τὸν χρόνον τῆς ζωῆς ἡμῶν· πρεσβείαις τῆς ἁγίας Θεοτόκου, καὶ πάντων τῶν Ἁγίων σου.

Ὁ Ἀναγ. Δόξα . . . Καὶ νῦν. . . .

Ὁ Διάκ. Ἔτι καὶ ἔτι . . . (ὅρα σελ. 17).

Ὁ Ἱερεύς. Ὅτι ἀγαθὸς καὶ φιλάνθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν,

Priest (inaudibly). Put us not to rebuke, O Lord, in Thine anger, neither chasten us in Thy heavy displeasure, but deal with us according to Thy clemency, O Physician and Healer of our souls, and guide us to the haven of Thy Will. Lighten the eyes of our hearts with the knowledge of Thy Truth, and grant that the rest of this day and the remainder of our lives may be peaceful and sinless, through the intercessions of the holy Mother of God and of all Thy Saints.

Reader. Glory be to the Father . . . Now, and for ever . . .

Deacon. Again and again . . . (see page 17).

Priest. For Thou, O Lord, art righteous and full of compassion, and to Thee we ascribe glory, to the Father, and to the Son, and to the

καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ὁ Ἀναγ. Ψαλ. ΡΚΘ.

Ἐκ βαθέων ἐκέκραξά σοι, Κύριε. Κύριε, εἰσάκουσον τῆς φωνῆς μου.

Γενηθήτω τὰ ὦτά σου προσέχοντα εἰς τὴν φωνὴν τῆς δεήσεώς μου.

Ἐὰν ἀνομίας παρατηρήσῃ, Κύριε, Κύριε, τίς ὑποστήσεται; Ὅτι παρὰ σοὶ ὁ ἱλασμός ἐστιν.

Ἕνεκεν τοῦ ὀνόματός σου ὑπέμεινά σε, Κύριε, ὑπέμεινεν ἡ ψυχή μου εἰς τὸν λόγον σου·

Ἤλπισεν ἡ ψυχή μου ἐπὶ τὸν Κύριον. Ἀπὸ φυλακῆς πρωΐας μέχρι νυκτός.

Ἀπὸ φυλακῆς πρωΐας. Ἐλπισάτω Ἰσραὴλ ἐπὶ τὸν Κύριον.

Holy Ghost, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

Reader. PSALM CXXIX.

Out of the deep have I called unto thee, O Lord: Lord, hear my voice.

O let thine ears consider well: the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it? For there is mercy with thee.

For thy Name's sake have I waited for thee, O Lord, my soul hath waited for thy Word.

My soul hath hoped in the Lord. From the morning watch until night.

From the morning watch. Let Israel hope in the Lord.

῞Οτι παρὰ τῷ Κυρίῳ τὸ ἔλεος, καὶ πολλὴ παρ' αὐτῷ λύτρωσις· Καὶ αὐτὸς λυτρώσεται τὸν 'Ισραὴλ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ.

Ψαλ. ΡΛ'.

Κύριε, οὐχ ὑψώθη ἡ καρδία μου οὐδὲ ἐμετεωρίσθησαν οἱ ὀφθαλμοί μου· Οὐδὲ ἐπορεύθην ἐν μεγάλοις, οὐδὲ ἐν θαυμασίοις ὑπὲρ ἐμέ.

Εἰ μὴ ἐταπεινοφρόνουν, ἀλλὰ ὕψωσα τὴν ψυχήν μου, ὡς τὸ ἀπογεγαλακτισμένον ἐπὶ τὴν μητέρα αὐτοῦ, ὡς ἀνταποδώσεις ἐπὶ τὴν ψυχήν μου.

'Ελπισάτω 'Ισραὴλ ἐπὶ τὸν Κύριον, ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.

Ψαλ. ΡΛΑ'.

Μνήσθητι, Κύριε, τοῦ Δαυίδ, καὶ πάσης τῆς πρᾳότητος αὐτοῦ.

For with the Lord there is mercy, and plenteous redemption; and he shall redeem Israel from all his sins.

Psalm CXXX.

Lord, I am not high-minded: I have no proud looks. I do not exercise myself in great matters, which are too high for me.

But I refrain my soul, and keep it low, like as a child that is weaned from his mother: so there is recompense for my soul.

O Israel, hope in the Lord: from this time forth for evermore.

Psalm CXXXI.

Lord, remember David and all his gentleness.

῾Ως ὤμοσε τῷ Κυρίῳ, ηὔξατο τῷ Θεῷ ᾿Ιακώβ.

Εἰ εἰσελεύσομαι εἰς σκήνωμα οἴκου μου, εἰ ἀναβήσομαι ἐπὶ κλίνης στρωμνῆς μου·

Εἰ δώσω ὕπνον τοῖς ὀφθαλμοῖς μου, καὶ τοῖς βλεφάροις μου νυσταγμόν, καὶ ἀνάπαυσιν τοῖς κροτάφοις μου·

῞Εως οὗ εὕρω τόπον τῷ Κυρίῳ, σκήνωμα τῷ Θεῷ ᾿Ιακώβ.

᾿Ιδοὺ ἠκούσαμεν αὐτὴν ἐν ᾿Εφραθά, εὕρομεν αὐτὴν ἐν τοῖς πεδίοις τοῦ δρυμοῦ.

Εἰσελευσώμεθα εἰς τὰ σκηνώματα αὐτοῦ· προσκυνήσωμεν εἰς τὸν τόπον οὗ ἔστησαν οἱ πόδες αὐτοῦ.

᾿Ανάστηθι, Κύριε, εἰς τὴν ἀνάπαυσίν

How he sware unto the Lord and vowed a vow unto the almighty God of Jacob.

I will not come within the tabernacle of my house, nor climb up into my bed;

I will not suffer mine eyes to sleep, nor mine eyelids to slumber, neither the temples of my head to take any rest;

Until I find out a place for the Lord, an habitation for the mighty God of Jacob.

Lo, we heard of the same at Ephrata, and found it in the wood.

We will go into his tabernacle: and fall low on our knees where his feet have stood.

Arise, O Lord, into thy resting-

σου, σὺ καὶ ἡ κιβωτὸς τοῦ ἁγιάσματός σου.

Οἱ ἱερεῖς σου ἐνδύσονται δικαιοσύνην, καὶ οἱ ὅσιοί σου ἀγαλλιάσονται.

Ἕνεκεν Δαυὶδ τοῦ δούλου σου, μὴ ἀποστρέψῃς τὸ πρόσωπον τοῦ Χριστοῦ σου.

Ὤμοσε Κύριος τῷ Δαυὶδ ἀλήθειαν, καὶ οὐ μὴ ἀθετήσει αὐτήν· Ἐκ καρποῦ τῆς κοιλίας σου θήσομαι ἐπὶ τοῦ θρόνου σου.

Ἐὰν φυλάξωνται οἱ υἱοί σου τὴν διαθήκην μου, καὶ τὰ μαρτύριά μου ταῦτα ἃ διδάξω αὐτούς·

Καὶ οἱ υἱοὶ αὐτῶν ἕως τοῦ αἰῶνος καθιοῦνται ἐπὶ τοῦ θρόνου σου.

Ὅτι ἐξελέξατο Κύριος τὴν Σιών, ᾑρετίσατο αὐτὴν εἰς κατοικίαν ἑαυτῷ.

place: thou, and the ark of thy strength.

Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.

For thy servant David's sake, turn not away the presence of thine Anointed.

The Lord hath made a faithful oath unto David, and he shall not shrink from it: Of the fruit of thy body shall I set upon thy seat.

If thy children will keep my covenant, and my testimonies that I shall learn them;

Their children also shall sit upon thy seat for evermore.

For the Lord hath chosen Sion to be an habitation for himself; he hath longed for her.

Αὕτη ἡ κατάπαυσίς μου εἰς αἰῶνα αἰῶνος, ὧδε κατοικήσω, ὅτι ἡρετισάμεν αὐτήν.

Τὴν θήραν αὐτῆς εὐλογῶν εὐλογήσω, τοὺς πτωχοὺς αὐτῆς χορτάσω ἄρτων.

Τοὺς ἱερεῖς αὐτῆς ἐνδύσω σωτηρίαν, καὶ οἱ ὅσιοι αὐτῆς ἀγαλλιάσει ἀγαλλιάσονται.

᾽Εκεῖ ἐξανατελῶ κέρας τῷ Δαυίδ, ἡτοίμασα λύχνον τῷ Χριστῷ μου·

Τοὺς ἐχθροὺς αὐτοῦ ἐνδύσω αἰσχύνην, ἐπὶ δὲ αὐτὸν ἐξανθήσει τὸ ἁγίασμά μου.

Ψαλ. ΡΛΒʹ.

᾽Ιδοὺ δὴ τί καλὸν, ἢ τί τερπνόν· ἀλλ᾽ ἢ τὸ κατοικεῖν ἀδελφοὺς ἐπὶ τὸ αὐτό·

This shall be my rest for ever: here will I dwell, for I have a delight therein.

I will bless her victuals with increase: and will satisfy her poor with bread.

I will deck her priests with health: and her saints shall rejoice and sing.

There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

Psalm CXXXII.

Behold, how good and joyful a thing it is: brethren, to dwell together in unity!

῾Ως μύρον ἐπὶ κεφαλῆς τὸ καταβαῖνον ἐπὶ πώγωνα, τὸν πώγωνα τοῦ ᾿Ααρών, τὸ καταβαῖνον ἐπὶ τὴν ᾤαν τοῦ ἐνδύματος αὐτοῦ.

῾Ως δρόσος ῾Αερμὼν ἡ καταβαίνουσα ἐπὶ τὰ ὄρη Σιών· ὅτι ἐκεῖ ἐνετείλατο Κύριος τὴν εὐλογίαν, ζωὴν ἕως τοῦ αἰῶνος.

Ψαλ. ΡΛΓ΄.

᾿Ιδοὺ δὴ εὐλογεῖτε τὸν Κύριον, πάντες οἱ δοῦλοι Κυρίου, οἱ ἑστῶτες ἐν οἴκῳ Κυρίου, ἐν αὐλαῖς οἴκου Θεοῦ ἡμῶν·

᾿Εν ταῖς νυξὶν ἐπάρατε τὰς χεῖρας ὑμῶν εἰς τὰ ἅγια, καὶ εὐλογεῖτε τὸν Κύριον.

Εὐλογήσαι σε Κύριος ἐκ Σιών, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν.

It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

Like as the dew of Hermon, which fell upon the hill of Sion: for there the Lord promised his blessing, and life for evermore.

Psalm CXXXIII.

Behold, now bless the Lord, all ye servants of the Lord. Ye that stand in the house of the Lord: even in the courts of the house of our God.

Lift up your hands by night in the sanctuary, and praise the Lord.

The Lord that made heaven and earth: give thee blessing out of Sion.

Ὁ Ἱερεύς (μυστικῶς). Κύριε, ὁ Θεὸς ἡμῶν, μνήσθητι ἡμῶν τῶν ἁμαρτωλῶν καὶ ἀχρείων δούλων σου, ἐν τῷ ἐπικαλεῖσθαι ἡμᾶς τὸ ἅγιον καὶ προσκυνητὸν Ὄνομά σου, καὶ μὴ καταισχύνῃς ἡμᾶς ἀπὸ τῆς προσδοκίας τοῦ ἐλέους σου· ἀλλὰ χάρισαι ἡμῖν, ὁ Θεός, πάντα τὰ πρὸς σωτηρίαν αἰτήματα, καὶ ἀξίωσον ἡμᾶς ἀγαπᾶν καὶ φοβεῖσθαί σε ἐξ ὅλης τῆς καρδίας ἡμῶν, καὶ ποιεῖν ἐν πᾶσι τὸ θέλημά σου.

Ὁ Ἀναγ. Δόξα . . . Καὶ νῦν . . .

Ἀλληλούϊα, Ἀλληλούϊα, Ἀλληλούϊα. Δόξα σοι, ὁ Θεός. (Τρίς.) Ἡ ἐλπὶς ἡμῶν, Κύριε, δόξα σοι.

Ὁ Διάκ. Ἔτι καὶ ἔτι . . . (ὅρα σελ. 17).

Ὁ Ἱερεύς. Ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν, Θεὸς τοῦ ἐλεεῖν καὶ σώζειν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ

Priest (inaudibly). O Lord, our God, be mindful of us Thy sinful and unprofitable servants when we call upon Thy holy Name adored, and let us not be put to shame whilst we await Thy mercy, but bestow on us, O God, all our supplications which are unto salvation, and make us worthy to love and fear Thee with all our hearts, and to do Thy Will in all things.

Reader. Glory be to the Father . . . Now, and for ever . . .

Alleluia, Alleluia, Alleluia. Glory be to Thee, O God. (Thrice.) O Lord our hope, glory to Thee.

Deacon. Again and again . . . (see page 17).

Priest. For Thou art our God, a God of mercy and salvation, and to Thee we ascribe glory, with the Father,

Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ὁ Ἀναγ. ΨΑΛ. ΡΜʹ.

Κύριε, ἐκέκραξα πρὸς σέ, εἰσάκουσόν μου· εἰσάκουσόν μου, Κύριε.

Κύριε, ἐκέκραξα πρὸς σέ, εἰσάκουσόν μου· πρόσχες τῇ φωνῇ τῆς δεήσεώς μου, ἐν τῷ κεκραγέναι με πρὸς σέ. Εἰσάκουσόν μου, Κύριε.

Κατευθυνθήτω ἡ προσευχή μου ὡς θυμίαμα ἐνώπιόν σου, ἔπαρσις τῶν χειρῶν μου θυσία ἑσπερινή. Εἰσάκουσόν μου, Κύριε.

Θοῦ, Κύριε, φυλακὴν τῷ στόματί μου, καὶ θύραν περιοχῆς περὶ τὰ χείλη μου.

and the Son, and the Holy Ghost, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

Reader. PSALM CXL.

Lord, I call upon thee, haste thee unto me: haste thee unto me, O Lord.

Lord, I call upon thee, haste thee unto me, and consider my voice when I cry unto thee. Haste thee unto me, O Lord.

Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. Haste thee unto me, O Lord.

Set a watch, O Lord, before my mouth, and keep the door of my lips.

Μὴ ἐκκλίνῃς τὴν καρδίαν μου εἰς λόγους πονηρίας, τοῦ προφασίζεσθαι προφάσεις ἐν ἁμαρτίαις.

Σὺν ἀνθρώποις ἐργαζομένοις τὴν ἀνομίαν, καὶ οὐ μὴ συνδυάσω μετὰ τῶν ἐκλεκτῶν αὐτῶν.

Παιδεύσει με δίκαιος ἐν ἐλέει, καὶ ἐλέγξει με, ἔλαιον δὲ ἁμαρτωλοῦ μὴ λιπανάτω τὴν κεφαλήν μου·

Ὅτι ἔτι καὶ ἡ προσευχή μου ἐν ταῖς εὐδοκίαις αὐτῶν. Κατεπόθησαν ἐχόμενα πέτρας οἱ κριταὶ αὐτῶν.

Ἀκούσονται τὰ ῥήματά μου, ὅτι ἡδύνθησαν· ὡσεὶ πάχος γῆς ἐῤῥάγη ἐπὶ τῆς γῆς, διεσκορπίσθη τὰ ὀστᾶ αὐτῶν παρὰ τὸν ᾅδην.

Ὅτι πρὸς σὲ Κύριε, Κύριε, οἱ ὀφθαλμοί μου· ἐπὶ σοὶ ἤλπισα, μὴ ἀντανέλῃς τὴν ψυχήν μου.

O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works,

With the men that work wickedness: let me not join with their elect.

Let the righteous rather smite me friendly, and reprove me; but let not the oil of the sinner anoint my head.

Yea, I will pray yet against their pleasures. Let their judges be overthrown in stony places.

They shall hear my words, for they are sweet. Their bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

Φύλαξόν με ἀπὸ παγίδος ἧς συνεστήσαντό μοι, καὶ ἀπὸ σκανδάλων τῶν ἐργαζομένων τὴν ἀνομίαν.

Πεσοῦνται ἐν ἀμφιβλήστρῳ αὐτοῦ οἱ ἁμαρτωλοί· κατὰ μόνας εἰμὶ ἐγὼ ἕως ἂν παρέλθω.

Ψαλ. ΡΜΑ'.

Φωνῇ μου πρὸς Κύριον ἐκέκραξα, φωνῇ μου πρὸς Κύριον ἐδεήθην.

Ἐκχεῶ ἐνώπιον αὐτοῦ τὴν δέησίν μου, τὴν θλίψιν μου ἐνώπιον αὐτοῦ ἀπαγγελῶ.

Ἐν τῷ ἐκλείπειν ἐξ ἐμοῦ τὸ πνεῦμά μου, καὶ σὺ ἔγνως τὰς τρίβους μου.

Ἐν ὁδῷ ταύτῃ ᾗ ἐπορευόμην, ἔκρυψαν παγίδα μου.

Κατενόουν εἰς τὰ δεξιὰ καὶ ἐπέ-

Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

Let the ungodly fall into their own nets together: I am alone until I escape them.

Psalm CXLI.

I cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

I poured out my complaints before him: and shewed him of my trouble.

When my spirit was in heaviness thou knewest my path.

In the way wherein I walked have they privily laid a snare for me.

I looked also upon my right hand,

βλεπον, καὶ οὐκ ἦν ὁ ἐπιγινώσκων με.

Ἀπώλετο φυγὴ ἀπ' ἐμοῦ, καὶ οὐκ ἔστιν ὁ ἐκζητῶν τὴν ψυχήν μου.

Ἐκέκραξα πρὸς σέ, Κύριε· εἶπα· Σὺ εἶ ἡ ἐλπίς μου, μερίς μου εἶ ἐν γῇ ζώντων.

Πρόσχες πρὸς τὴν δέησίν μου, ὅτι ἐταπεινώθην σφόδρα.

Ῥυσαί με ἐκ τῶν καταδιωκόντων με, ὅτι ἐκραταιώθησαν ὑπὲρ ἐμέ.

Ἐξάγαγε ἐκ φυλακῆς τὴν ψυχήν μου, τοῦ ἐξομολογήσασθαι τῷ Ὀνόματί σου.

Εἶτα λέγεται τὸ Ἰδιόμελον τῆς ἡμέρας· ὅρα μέρος β'.

Ἐμὲ ὑπομενοῦσι δίκαιοι, ἕως οὗ ἀνταποδῷς μοι.

Καὶ πάλιν τὸ Ἰδιόμελον.

and saw there was no man that would know me.

I had no place to flee unto, and no man cared for my soul.

I cried unto thee, O Lord, and said: Thou art my hope, and my portion in the land of the living.

Consider my complaint, for I am brought very low.

O deliver me from my persecutors, for they are too strong for me.

Bring my soul out of prison, that I may give thanks unto thy Name.

Then the chant of the day is said: see Part II.

Which thing if thou wilt grant me, then shall the righteous resort unto my company.

And the chant is repeated.

Ψαλ. ΡΚΘ΄.

Ἐκ βαθέων ἐκέκραξά σοι, Κύριε, Κύριε, εἰσάκουσον τῆς φωνῆς μου.

Εἶτα λέγεται τὸ Μαρτυρικὸν τῆς ἡμέρας· ὅρα μέρος β΄.

Γενηθήτω τὰ ὦτά σου προσέχοντα εἰς τὴν φωνὴν τῆς δεήσεώς μου.

Εἶτα λέγεται Στιχηρὰ Προσόμοια· ὅρα μέρος β΄.

Ἐὰν ἀνομίας παρατηρήσῃς Κύριε, Κύριε, τίς ὑποστήσεται· ὅτι παρὰ σοὶ ὁ ἱλασμός ἐστιν.

Στιχηρὸν Προσόμοιον β΄.· ὅρα μέρος β΄.

Ἕνεκεν τοῦ Ὀνόματός σου ὑπέμεινά σε, Κύριε· ὑπέμεινεν ἡ ψυχή μου εἰς τὸν λόγον σου, ἤλπισεν ἡ ψυχή μου ἐπὶ τὸν Κύριον.

Psalm CXXIX.

Out of the depths have I cried unto thee, O Lord: Lord, hear my voice.

Then the hymn of the Martyr of the day is said: see Part II.

O let thine ears consider well the voice of my complaint.

Then the similar chants are said: see Part II.

If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? for there is mercy with thee.

Then the second similar chant: see Part II.

For thy Name's sake have I waited for thee, O Lord; my soul hath waited for thy Word; my soul hopeth in the Lord.

Στιχηρὸν Προσόμοιον γ΄.· ὅρα μέρος β΄.

Ἀπὸ φυλακῆς πρωΐας μέχρι νυκτός, ἀπὸ φυλακῆς πρωΐας ἐλπισάτω Ἰσραὴλ ἐπὶ τὸν Κύριον.

Στιχηρὸν τοῦ Μηναίου.

Ὅτι παρὰ τῷ Κυρίῳ τὸ ἔλεος, καὶ πολλὴ παρ᾽ αὐτῷ λύτρωσις· καὶ αὐτὸς λυτρώσεται τὸν Ἰσραὴλ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ.

Στιχηρὸν τοῦ Μηναίου.

Ψαλ. ΡΙΣΤ΄.

Αἰνεῖτε τὸν Κύριον, πάντα τὰ ἔθνη, ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.

Στιχηρὸν τοῦ Μηναίου.

Ὅτι ἐκραταιώθη τὸ ἔλεος αὐτοῦ ἐφ᾽ ἡμᾶς, καὶ ἡ ἀλήθεια τοῦ Κύριου μένει εἰς τὸν αἰῶνα.

Then the third similar chant: see Part II.

From the morning watch until night, from the morning watch let Israel hope in the Lord.

Chant from the Menaion.

For with the Lord there is mercy and with him is plenteous redemption: and he shall redeem Israel from all his sins.

Chant from the Menaion.

Psalm CXVI.

O praise the Lord, all ye heathen; praise him, all ye nations.

Chant from the Menaion.

For his merciful kindness is ever more and more towards us; and the truth of the Lord endureth for ever.

Στιχηρὸν τοῦ Μηναίου.

Δόξα . . . Καὶ νῦν . . .

Θεοτοκίον ἢ Σταυροθεοτοκίον τοῦ Μηναίου. Εἴσοδος μετὰ τοῦ Θυμιατοῦ· ἐν δὲ ταῖς Ἑορταῖς τοῦ Ἁγίου Χαραλάμπους, τῶν ἁγίων Τεσσαράκοντα Μαρτύρων ἢ ἄλλῃ τινι καθὼς καὶ τὴν Μεγάλην Ἑβδομάδα, τότε μετὰ τοῦ Εὐαγγελίου. Καὶ τοῦ Διακόνου εἰπόντος ἠρέμα· **Τοῦ Κυρίου δεηθῶμεν,** μυστικῶς λέγεται παρὰ τοῦ Ἱερέως—

Ἑσπέρας, καὶ πρωΐ, καὶ μεσημβρίας αἰνοῦμεν, εὐλογοῦμεν, εὐχαριστοῦμεν, καὶ δεόμεθά σου, Δέσποτα τῶν ἁπάντων, φιλάνθρωπε Κύριε· Κατεύθυνον τὴν προσευχὴν ἡμῶν, ὡς θυμίαμα ἐνώπιόν σου· καὶ μὴ ἐκκλίνῃς τὰς καρδίας ἡμῶν, εἰς λόγους, ἢ εἰς λογισμοὺς πονηρίας, ἀλλὰ ῥῦσαι ἡμᾶς ἐκ πάντων τῶν θηρευόντων τὰς ψυχὰς ἡμῶν, ὅτι πρὸς σέ, Κύριε, Κύριε, οἱ ὀφθαλμοὶ ἡμῶν, καὶ ἐπὶ σοὶ ἠλπίσαμεν· μὴ καταισχύνῃς ἡμᾶς, ὁ Θεὸς ἡμῶν. Ὅτι πρέπει σοι

Chant from the Menaion.

Glory be to the Father . . . Now, and for ever . . .

Hymn of the Virgin or of the Crucifixion. The Entry with the Censer; but on the feast of St Charalampus, of the 40 Holy Martyrs, or of certain others, as well as during Holy Week, with the Gospels; and while the Deacon says in a low voice: Let us beseech the Lord; the following is said by the Priest, inaudibly—

At evening, and morning, and in the noon-day we praise and bless Thee, and we give thanks and pray to Thee, O Master of all, our merciful Lord. Let our prayer be set forth in Thy sight as the incense, and let not our hearts be inclined to words or thoughts of evil, but deliver us from all them that seek after our souls, for unto Thee, O Lord, Lord, our eyes are turned, and in Thee have we hoped; put us not to confusion, O our God. For to Thee belong all glory, honour, and worship, to the Father, and to the Son, and to

πᾶσα δόξα, τιμή, καὶ προσκύνησις, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ Διάκ. (ταπεινῇ τῇ φωνῇ). Εὐλόγησον, Δέσποτα, τὴν ἁγίαν εἴσοδον.

Ὁ Ἱερεύς (ταπεινῇ τῇ φωνῇ). Εὐλογημένη ἡ εἴσοδος τῶν ἁγίων σου πάντοτε, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ Διάκ. (ἐκφώνως). Σοφία, ὀρθοί.

Ὁ Ἀναγ. Φῶς ἱλαρὸν ἁγίας δόξης ἀθανάτου Πατρός, οὐρανίου, Ἁγίου, Μάκαρος, Ἰησοῦ Χριστέ, ἐλθόντες ἐπὶ τὴν ἡλίου δύσιν, ἰδόντες φῶς ἑσπερινόν, ὑμνοῦμεν Πατέρα, Υἱόν, καὶ Ἅγιον Πνεῦμα, Θεόν. Ἄξιόν σε ἐν πᾶσι καιροῖς ὑμνεῖσθαι φωναῖς αἰσίαις, Υἱὲ

the Holy Ghost, now, and for ever, and from all Ages to all Ages. Amen.

Deacon (in a low voice). Bless, Master, the Holy Entry.

Priest (in a low voice). Blessed be the Entry of Thy Saints always, now, and for ever, and from all Ages to all Ages.

Deacon (aloud). Wisdom. Stand and attend.

Reader. Gladsome light of the Father's glory, holy, heavenly, and immortal, holy, blessed Jesus Christ! As we come to the setting of the sun and see the evening light, we praise God; Father, Son, and Holy Ghost. Meet it is at all times to praise Thee

Θεοῦ, ζωὴν ὁ διδούς· διὸ ὁ κόσμος σὲ δοξάζει.

Ὁ Διάκ. Ἑσπέρας.

Ὁ Ἀναγ. Προκείμενον. Ἦχος . . . Ψαλ. . . .

Ὁ Ἀναγ. λέγει τὸ Προκείμενον· καὶ ἔπειτα· Γενέσεως τὸ Ἀνάγνωσμα· ὅρα μέρος β'.

Ὁ Διάκ. Σοφία· Πρόσχωμεν.

Ὁ Ἀναγνώστης λέγει τὴν Γένεσιν τῆς ἡμέρας, εἶτα τὸ δεύτερον Προκείμενον· ὅρα μέρος β'.

Ὁ Διάκ. Κελεύσατε.

Ὁ Ἱερεύς, κρατῶν λαμπάδα καὶ θυμιατήριον μὲ τὴν δεξιάν του χεῖρα ποιεῖ σταυρὸν μετὰ τοῦ θυμιατηρίου καὶ τῆς λαμπάδος ἔμπροσθεν τῆς Ἁγίας Τραπέζης καὶ ἐκφωνεῖ· Σοφία, Ὀρθοί· εἶτα στρέφει πρὸς τὸν λαὸν ἐκφωνῶν·

Φῶς Χριστοῦ φαίνει πᾶσι.

with fitting voices, O Son of God and Giver of Life; wherefore the world glorifies Thee.

Deacon. It is evening.

Reader. The Offertory. Tone . . . Psalm . . .

The Reader says the Offertory, and then says: The reading from Genesis: see Part II.

Deacon. Wisdom. Let us attend.

The Reader reads the portion from Genesis of the day, and then the second Offertory: see Part II.

Deacon. Give the order.

The Priest taking the candle and the censer in his right hand, with them makes the sign of the Cross before the Holy Table and says aloud: Wisdom. Stand and attend. Then he turns to the people and says with loud voice:

The light of Christ shines upon all.

Ὁ Ἀναγ. Παροιμιῶν τὸ Ἀνάγνωσμα.

Ὁ Διάκ. Πρόσχωμεν.

Ὁ Ἀναγ. λέγει τὴν Παροιμίαν τῆς ἡμέρας· ὅρα μέρος β΄. Εἶτα ὁ Ἱερεὺς ψάλλει·

Κατευθυνθήτω ἡ προσευχή μου, ὡς θυμίαμα ἐνώπιόν σου· ἔπαρσις τῶν χειρῶν μου θυσία ἑσπερινή.

Ὅπερ ἐπαναλαμβάνουσι τετράκις οἱ χοροί· εἶτα ἐπαναλαμβάνει αὐτὸ ὁ Ἱερεὺς θυμιάζων τὴν Ἁγίαν Τράπεζαν, τὰς Εἰκόνας καὶ τὸν λαόν, ὁ δὲ χορὸς ψάλλει βραδέως τὸ τέλος τοῦ στίχου· Ἔπαρσις τῶν χειρῶν μου θυσία ἑσπερινή.

Ἐὰν ᾖ ἡμέρα ἑορτάσιμος, ἀναγινώσκεται ἀμέσως ὁ Ἀπόστολος καὶ τὸ Εὐαγγέλιον· ἐὰν δὲ μὴ ᾖ τότε εὐθύς·

Ὁ Διάκ. Εἴπωμεν πάντες ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς διανοίας ἡμῶν εἴπωμεν,

Ὁ Χορός. Κύριε ἐλέησον.

Reader. The reading from Proverbs.

Deacon. Let us attend.

The Reader reads the portion from Proverbs of the day: see Part II. Then the Priest chants:

Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice.

This is repeated four times by the Choir; then the Priest, as he incenses the Holy Table, the Pictures, and the people, repeats again the first half, and the Choir slowly finishes the last line: **And let the lifting up of my hands be an evening sacrifice.**

If it be a feast day, the epistle and gospel are here at once read; if not, then as follows—

Deacon. With our whole soul and with our whole mind let us say,

Choir. Lord, have mercy.

Ὁ Διάκ. Κύριε Παντοκράτωρ, ὁ Θεὸς τῶν πατέρων ἡμῶν, δεόμεθά σου, ἐπάκουσον καὶ ἐλέησον.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, δεόμεθά σου, ἐπάκουσον καὶ ἐλέησον.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ἔτι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ Ὀρθοδόξων Χριστιανῶν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Ἱερεύς (μυστικῶς). Κύριε ὁ Θεὸς ἡμῶν, τὴν ἐκτενῆ ταύτην ἱκεσίαν πρόσδεξαι παρὰ τῶν σῶν δούλων, καὶ ἐλέησον ἡμᾶς κατὰ τὸ πλῆθος τοῦ ἐλέους σου, καὶ τοὺς οἰκτιρμούς σου κατάπεμψον ἐφ᾽ ἡμᾶς, καὶ ἐπὶ πάντα τὸν λαόν σου, τὸν ἀπεκδεχόμενον τὸ παρὰ σοῦ πλούσιον ἔλεος·

(ἐκφώνως) Ὅτι ἐλεήμων καὶ φιλ-

Deacon. O Lord Almighty, God of our fathers, we pray Thee, hear and have mercy.

Choir. Lord, have mercy.

Deacon. Have mercy upon us, O God, according to Thy great mercy; we pray Thee, hear and have mercy.

Choir. Lord, have mercy.

Deacon. Again we pray for all pious and Orthodox Christians.

Choir. Lord, have mercy.

Priest (inaudibly) Receive, O Lord, our God, these the fervent supplications of Thy servants, and have mercy upon us according to the fulness of Thy mercies, and send down Thy pity upon us and upon all Thy people, who look for Thine abundant mercy;

(aloud) **For Thou, O God, art**

ἄνθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ὁ Διάκ. Εὔξασθε οἱ Κατηχούμενοι τῷ Κυρίῳ.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Οἱ Πιστοὶ ὑπὲρ τῶν Κατηχουμένων δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ἵνα ὁ Κύριος αὐτοὺς ἐλεήσῃ. Κατηχήσῃ αὐτοὺς τὸν λόγον τῆς ἀληθείας.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ἀποκαλύψῃ αὐτοῖς τὸ Εὐαγγέλιον τῆς δικαιοσύνης.

merciful and full of compassion, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

Deacon. Ye Catechumens, pray to the Lord.

Choir. Lord, have mercy.

Deacon. Let us, the Faithful, make supplication for the Catechumens.

Choir. Lord, have mercy.

Deacon. That the Lord may have mercy upon them. That He may instruct them in the word of Truth.

Choir. Lord, have mercy.

Deacon. That He may reveal to them the Gospel of righteousness.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ἑνώσῃ αὐτοὺς τῇ ἁγίᾳ αὐτοῦ Καθολικῇ καὶ Ἀποστολικῇ Ἐκκλησίᾳ.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Σῶσον, ἐλέησον, ἀντιλαβοῦ, καὶ διαφύλαξον αὐτούς, ὁ Θεός, τῇ σῇ χάριτι.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Οἱ Κατηχούμενοι, τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνατε.

Ὁ Χορός. Σοί, Κύριε.

Ὁ Ἱερεύς (μυστικῶς). Ὁ Θεός, ὁ Θεὸς ἡμῶν, ὁ κτίστης καὶ δημιουργὸς τῶν ἁπάντων, ὁ πάντας θέλων σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν· ἐπίβλεψον ἐπὶ τοὺς δούλους σου τοὺς Κατηχουμένους, καὶ λύτρωσαι αὐτοὺς τῆς παλαιᾶς πλάνης, καὶ τῆς μεθοδείας τοῦ ἀντικειμένου· καὶ προσκάλεσαι αὐτοὺς

Choir. Lord, have mercy.

Deacon. That He may unite them with His Holy Catholic and Apostolic Church.

Choir. Lord, have mercy.

Deacon. Save, comfort, succour, and protect them, O God, with Thy favour.

Choir. Lord, have mercy.

Deacon. Ye Catechumens, bow your heads before the Lord.

Choir. To Thee, O Lord.

Priest (inaudibly) O God, our God, the Creator and Maker of all things, Who desirest that all men should be saved and come to the knowledge of the Truth, look upon Thy servants the Catechumens, and redeem them from their former error, and from the wiles of the adversary; call them unto life eternal, enlighten their souls and bodies, and number

εἰς τὴν ζωὴν τὴν αἰώνιον, φωτίζων αὐτῶν τὰς ψυχὰς καὶ τὰ σώματα, καὶ συγκαταριθμῶν αὐτοὺς τῇ λογικῇ σου ποίμνῃ, ἐφ᾽ ἣν τὸ Ὄνομά σου τὸ ἅγιον ἐπικέκληται.

(ἐκφώνως) Ἵνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσι τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ὁ Διάκ. Ὅσοι Κατηχούμενοι προέλθετε· οἱ Κατηχούμενοι προέλθετε· ὅσοι Κατηχούμενοι προέλθετε· μή τις τῶν Κατηχουμένων. Ὅσοι Πιστοί,

Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

them among Thy reasonable flock upon whom Thy Holy Name has been called.

(aloud) That they also with us may glorify Thine all-honoured and sublime Name, of the Father, and of the Son, and of the Holy Ghost, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

Deacon. All ye who are Catechumens, depart: ye Catechumens, depart. All ye who are Catechumens, depart: let not any of the Catechumens remain. All ye who are the Faithful,

Again and again in peace let us beseech the Lord.

Ὁ Χορός. Κύριε ἐλέησον.

Ταῦτα μόνα λέγονται μέχρι τῆς Τρίτης τῆς δ'. ἑβδομάδος τῶν Νηστειῶν. Ἀπὸ δὲ τῆς Τετάρτης τῆς Μεσονηστίμου, μετὰ τό· Ἵνα καὶ αὐτοί, κτλ., λέγονται καὶ τὰ ἑπόμενα.

Ὁ Διάκ. Ὅσοι Κατηχούμενοι προέλθετε· οἱ Κατηχούμενοι προέλθετε. Ὅσοι πρὸς τὸ φώτισμα, προέλθετε· εὔξασθε οἱ πρὸς τὸ φώτισμα, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Οἱ Πιστοὶ ὑπὲρ τῶν πρὸς τὸ ἅγιον φώτισμα εὐτρεπιζομένων ἀδελφῶν, καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ὅπως Κύριος ὁ Θεὸς ἡμῶν στηρίξῃ αὐτοὺς καὶ ἐνδυναμώσῃ, τοῦ Κυρίου δεηθῶμεν.

Choir. Lord, have mercy.

Only so far is read up to Tuesday of the 4th week of the Fast, and the service continues on page 49. From Wednesday of Mid-Lent the following is said after: That they also, etc.:—

Deacon. All ye who are Catechumens, depart: ye Catechumens, depart. All ye who are to be illuminated, depart; pray, ye who are to be illuminated, let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. For our brethren who are preparing for holy illumination, and for their salvation, let us the Faithful beseech the Lord.

Choir. Lord, have mercy.

Deacon. That the Lord our God may strengthen and fortify them, let us beseech the Lord.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Φωτίσῃ αὐτοὺς φωτισμῷ γνώσεως καὶ εὐσεβείας, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Καταξιώσῃ αὐτοὺς ἐν καιρῷ εὐθέτῳ τοῦ λουτροῦ τῆς παλιγγενεσίας, τῆς ἀφέσεως τῶν ἁμαρτιῶν, καὶ τοῦ ἐνδύματος τῆς ἀφθαρσίας, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ἀναγεννήσῃ αὐτοὺς δι' ὕδατος καὶ Πνεύματος, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Χαρίσηται αὐτοῖς τὴν τελειότητα τῆς Πίστεως, τοῦ Κυρίου δεηθῶμεν.

Choir. Lord, have mercy.

Deacon. That He may lighten them with the light of knowledge and godliness, let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. That He may make them worthy at the appointed time for the laver of regeneration, the remission of sins, and the robe of incorruption, let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. That He may regenerate them through water and the Spirit, let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. That He may bestow on them the perfection of the Faith, let us beseech the Lord.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Συγκαταριθμήσῃ αὐτοὺς τῇ ἁγίᾳ αὐτοῦ καὶ ἐκλεκτῇ ποίμνῃ, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Σῶσον, ἐλέησον, ἀντιλαβοῦ, καὶ διαφύλαξον αὐτούς, ὁ Θεός, τῇ σῇ χάριτι.

Οἱ πρὸς τὸ φώτισμα, τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνατε.

Ὁ Χορός. Σοί, Κύριε.

Ὁ Ἱερεύς (μυστικῶς). Ἐπίφανον, Δέσποτα, τὸ πρόσωπόν σου, ἐπὶ τοὺς πρὸς τὸ ἅγιον φώτισμα εὐτρεπιζομένους, καὶ ἐπιποθοῦντας τὸν τῆς ἁμαρτίας μολυσμὸν ἀποτινάξασθαι· καταύγασον αὐτῶν τὴν διάνοιαν· βεβαίωσον αὐτοὺς ἐν τῇ Πίστει· στήριξον ἐν ἐλπίδι· τελείωσον ἐν ἀγάπῃ· μέλη τίμια τοῦ Χριστοῦ σου ἀνάδειξον, τοῦ δόντος ἑαυτὸν ἀντίλυτρον ὑπὲρ τῶν ψυχῶν ἡμῶν.

Choir. Lord, have mercy.

Deacon. That He may number them among His holy and elect flock, let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. Save, comfort, succour, and protect them, O God, with Thy favour.

Ye who are to be illuminated, bow your heads before the Lord.

Choir. To Thee, O Lord.

Priest (inaudibly). Let Thy face, O Master, shine upon these, who prepare for Holy Illumination and who desire to put away the defilement of sin. Enlighten their understanding; make them firm in the Faith; strengthen them in Hope; perfect them in Love; proclaim them precious members of Thy Christ, Who gave Himself, a ransom for our souls.

(ἐκφώνως) Ὅτι σὺ εἶ ὁ φωτισμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ὁ Διάκ. Ὅσοι πρὸς τὸ φώτισμα, προέλθετε· οἱ πρὸς τὸ φώτισμα προέλθετε.

Ὅσοι Κατηχούμενοι, προέλθετε· μή τις τῶν Κατηχουμένων. Ὅσοι Πιστοί,

Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἕως ὧδε τὰ ἀπὸ τῆς Τετάρτης τῆς Μεσονηστίμου.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Ἱερεύς (μυστικῶς). Ὁ Θεὸς ὁ μέγας καὶ αἰνετός, ὁ τῷ ζωοποιῷ τοῦ Χριστοῦ σου θανάτῳ εἰς ἀφθαρσίαν

(aloud) For Thou art our Source of Light, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

Deacon. All ye who are to be illuminated, depart: ye who are to be illuminated, depart.

All ye who are Catechumens, depart: let not any of the Catechumens remain. All we who are the Faithful,

Again and again in peace let us beseech the Lord.

From Wednesday in Mid-Lent the above is read.

Choir. Lord, have mercy.

Priest (inaudibly). O God, Who art great and worthy to be praised, Who by the life-giving death of Thy Christ hast caused us

ἡμᾶς ἐκ φθορᾶς μεταστήσας, σὺ πάσας ἡμῶν τὰς αἰσθήσεις τῆς ἐμπαθοῦς νεκρώσεως ἐλευθέρωσον, ἀγαθὸν ταύταις ἡγεμόνα τὸν ἔνδοθεν λογισμὸν ἐπιστήσας· καὶ ὀφθαλμὸς μὲν ἀπέστω παντὸς πονηροῦ βλέμματος, ἀκοὴ δὲ λόγοις ἀργοῖς ἀνεπίβατος, ἡ δὲ γλῶσσα καθαρευέτω ῥημάτων ἀπρεπῶν. Ἅγνισον ἡμῶν τὰ χείλη, τὰ αἰνοῦντά σε, Κύριε· τὰς χεῖρας ἡμῶν ποίησον, τῶν μὲν φαύλων ἀπέχεσθαι πράξεων, ἐνεργεῖν δὲ μόνα τὰ σοὶ εὐάρεστα, πάντα ἡμῶν τὰ μέλη, καὶ τὴν διάνοιαν, τῇ σῇ κατασφαλιζόμενος χάριτι.

Ὁ Διάκ. Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι. Σοφία.

Ὁ Ἱερεύς. Ὅτι πρέπει σοι πᾶσα δόξα, τιμή, καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

to pass from corruption to incorruption, do Thou free from the deadness of passion all our senses, Thou Who, as a Righteous Ruler, hast set up over them, our reasoning power within us.

Let neither the eye participate in any evil glances, nor the hearing be accessible to idle words, and let the tongue be cleansed from all unseemly speech.

Hallow, O Lord, the lips which praise Thee, and cause our hands, to abstain from wicked deeds and, to perform only the things which are pleasing to Thee, while Thou dost preserve all our members and our understanding by Thy grace.

Deacon. Succour, save, comfort, and protect us, O God, with Thy favour. Wisdom.

Priest. For to Thee belong all glory, honour, and worship, to the Father, and to the Son, and to the Holy Ghost, now, and for ever, and from all Ages to all Ages.

Ὁ Χορός. Ἀμήν.

Ὁ Διάκ. Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Ἱερεύς (μυστικῶς). Δέσποτα ἅγιε, ὑπεράγαθε, δυσωποῦμέν σε τὸν ἐν ἐλέει πλούσιον, ἵλεων γενέσθαι ἡμῖν τοῖς ἁμαρτωλοῖς, καὶ ἀξίους ἡμᾶς ποιῆσαι τῆς ὑποδοχῆς τοῦ Μονογενοῦς σου Υἱοῦ, καὶ Θεοῦ ἡμῶν, τοῦ βασιλέως τῆς δόξης. Ἰδοὺ γὰρ τὸ ἄχραντον αὐτοῦ Σῶμα, καὶ τὸ ζωοποιὸν Αἷμα, κατὰ τὴν παροῦσαν ὥραν εἰσπορευόμενα, τῇ μυστικῇ ταύτῃ προτίθεσθαι μέλλει Τραπέζῃ, ὑπὸ πλήθους Στρατιᾶς οὐρανίου ἀοράτως δορυφορούμενα· ὧν τὴν μετάληψιν ἀκατάκριτον ἡμῖν δώρησαι· ἵνα, δι' αὐτῶν τὸ τῆς διανοίας ὄμμα καταυγαζόμενοι, υἱοὶ φωτὸς καὶ ἡμέρας γενώμεθα.

Ὁ Διάκ. Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι. Σοφία.

Choir. Amen.

Deacon. Again and again in peace, let us beseech the Lord.

Choir. Lord, have mercy.

Priest (inaudibly). O holy and most righteous Master, we entreat Thee, Who art rich in mercy, to pity us sinners, and to make us worthy to receive Thine only begotten Son and our God, the King of Glory. For, behold, invisibly escorted by multitudes of the heavenly armies, His pure Body and His life-giving Blood enter at this present hour to be laid forth upon this mystic Table; grant that our participation therein may be without condemnation, so that the eyes of our mind may be enlightened thereby, and that we may become sons of light and of the day.

Deacon. Succour, save, comfort, and protect us, O God, with Thy favour. Wisdom.

Ὁ Ἱερεύς. Κατὰ τὴν δωρεὰν τοῦ Χριστοῦ σου, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ Παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ἐὰν ἀπουσιάζει ὁ χορός, τότε, μέχρις οὗ θυμάσῃ τὸν λαὸν ὁ Ἱερεύς, ὁ ἀναγνώστης ἀναγινώσκει τὸν ἑπόμενον ψαλμόν.

Ψαλ. Ν'.

Ἐλέησόν με ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου ἐξάλειψον τὸ ἀνόμημά μου.

Ἐπὶ πλεῖον πλῦνόν με ἀπὸ τῆς ἀνομίας μου καὶ ἀπὸ τῆς ἁμαρτίας μου καθάρισόν με. Ὅτι τὴν ἀνομίαν μου ἐγὼ γινώσκω, καὶ ἡ ἁμαρτία μου ἐνώπιόν μού ἐστι διὰ παντός.

Priest. According to the gift of Thy Christ, with whom Thou art blessed, with Thine all-holy and righteous and life-giving Spirit, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

When there is no Choir present, the following Psalm is read, by the Reader, while the Priest censes the people.

Psalm L.

Have mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness, and cleanse me from my sin. For I acknowledge my faults, and my sin is ever before me.

Σοὶ μόνῳ ἥμαρτον καὶ τὸ πονηρὸν ἐνώπιόν σου ἐποίησα· ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

Ἰδοὺ γὰρ ἐν ἀνομίαις συνελήφθην, καὶ ἐν ἁμαρτίαις ἐκίσσησέ με ἡ μήτηρ μου.

Ἰδοὺ γὰρ ἀλήθειαν ἠγάπησας, τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας σου ἐδήλωσάς μοι.

Ῥαντιεῖς με ὑσσώπῳ, καὶ καθαρισθήσομαι· πλυνεῖς με, καὶ ὑπὲρ χιόνα λευκανθήσομαι.

Ἀκουτιεῖς με ἀγαλλίασιν καὶ εὐφροσύνην· ἀγαλλιάσονται ὀστέα τεταπεινωμένα.

Ἀπόστρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἁμαρτιῶν μου, καὶ πάσας τὰς ἀνομίας μου ἐξάλειψον.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sins, and put out all my misdeeds.

Θυσία τῷ Θεῷ, πνεῦμα συντετριμμένον· καρδίαν συντετριμμένην καὶ τεταπεινωμένην ὁ Θεὸς οὐκ ἐξουδενώσει.

Ἀγάθυνον, Κύριε, ἐν τῇ εὐδοκίᾳ σου τὴν Σιών, καὶ οἰκοδομηθήτω τὰ τείχη Ἱερουσαλήμ.

Τότε εὐδοκήσεις θυσίαν δικαιοσύνης, ἀναφορὰν καὶ ὁλοκαυτώματα.

Τότε ἀνοίσουσιν ἐπὶ τὸ θυσιαστήριόν σου μόσχους.

Μεθ' ὅ, ἀντὶ τοῦ Χερουβικοῦ, τὸ ἑπόμενον, ὅπερ καὶ ὁ Ἱερεὺς ἀναγινώσκει μυστικῶς τρίς.

Ηχος Πλ. Δ'.

Νῦν αἱ Δυνάμεις τῶν οὐρανῶν σὺν ἡμῖν ἀοράτως λατρεύουσιν· ἰδοὺ γὰρ εἰσπορεύεται ὁ Βασιλεὺς τῆς δόξης. (Καὶ γίνεται ἡ Εἴσοδος τῶν Ἁγίων

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations.

Then shall they offer young bullocks upon thine altar.

After which, instead of the Cherubic Hymn, the following hymn is sung, while the Priest reads it inaudibly three times.

4TH PLAG. TONE.

Now the Powers of Heaven with us invisibly worship; behold, the King of Glory enters in. (Here is the Entry of the Precious Gifts; the Priest says

Μυστηρίων, τοῦ Ἱερέως λέγοντος μυστικῶς· Δι' εὐχῶν τῶν ἁγίων Πατέρων ἡμῶν, Κύριε Ἰησοῦ Χριστὲ ὁ Θεὸς, ἐλέησον καὶ σῶσον ἡμᾶς. Ἀμήν.) Ἰδοὺ Θυσία μυστικὴ τετελειωμένη δορυφορεῖται· πίστει καὶ πόθῳ προσέλθωμεν, ἵνα μέτοχοι ζωῆς αἰωνίου γενώμεθα. Ἀλληλούϊα. Ἀλληλούϊα. Ἀλληλούϊα.

Ὁ Διάκ. Πληρώσωμεν τὴν ἑσπερινὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ὑπὲρ τῶν προτεθέντων καὶ προαγιασθέντων τιμίων Δώρων, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ὅπως ὁ φιλάνθρωπος Θεὸς ἡμῶν, ὁ προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον, καὶ ὑπερουράνιον, καὶ νοερὸν

inaudibly: Through the prayers of our Holy Fathers, have mercy upon us, O Lord Jesus Christ our God. Amen.) Behold the mystic and perfect sacrifice here escorted; let us draw near with faith and longing, that we may become partakers of life everlasting. Alleluia, Alleluia, Alleluia.

Deacon. Let us complete our evening supplication to the Lord.

Choir. Lord, have mercy.

Deacon. For these Precious Gifts, that already have been offered and sanctified, let us beseech the Lord.

Choir. Lord, have mercy.

Deacon. That our merciful God, Who receives Them at His holy and heavenly and spiritual Altar as a

αὐτοῦ Θυσιαστήριον, εἰς ὀσμὴν εὐωδίας πνευματικῆς, ἀντικαταπέμψῃ ἡμῖν τὴν θείαν χάριν, καὶ τὴν δωρεὰν τοῦ Ἁγίου Πνεύματος, δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Διάκ. Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Ἱερεὺς ἐπεύχεται μυστικῶς· Ὁ τῶν ἀῤῥήτων καὶ ἀθεάτων Μυστηρίων Θεός, παρ᾽ ᾧ οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως οἱ ἀπόκρυφοι· ὁ τὴν διακονίαν τῆς Λειτουργίας ταύτης ἀποκαλύψας ἡμῖν, καὶ θέμενος ἡμᾶς τοὺς ἁμαρτωλούς, διὰ τὴν πολλήν σου φιλανθρωπίαν, εἰς τὸ προσφέρειν σοι δῶρά τε καὶ θυσίας ὑπὲρ τῶν ἰδίων ἁμαρτημάτων, καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· αὐτός, ἀόρατε Βασιλεῦ, ὁ ποιῶν μεγάλα καὶ ἀνεξιχνίαστα, ἔνδοξά τε καὶ ἐξαίσια, ὧν οὐκ ἔστιν ἀριθμός, ἔπιδε ἐφ᾽ ἡμᾶς τοὺς ἀναξίους

sweet-scented, upward-wafted savour, may send down upon us divine grace and the gift of the Holy Spirit, let us beseech.

Choir. Lord, have mercy.

Deacon For our deliverance from all tribulation, wrath, danger, and necessity, let us beseech the Lord.

Choir. Lord, have mercy.

The Priest prays inaudibly: O God of ineffable and unseen Mysteries, with Whom are the treasures of wisdom and the secrets of knowledge; Who hast revealed unto us the ministration of this Liturgy, and by Thy great compassion hast ordained that we, sinners, should offer unto Thee gifts and sacrifices for our sins and for the ignorances of the people, do Thou Thyself, O invisible King, Whose works are great and wondrous, glorious, marvellous, and without number, look down upon us Thine unworthy servants, who, as to the throne of the Cherubim, draw near to

δούλους σου, τοὺς τῷ ἁγίῳ τούτῳ Θυσιαστηρίῳ, ὡς τῷ Χερουβικῷ σου παρισταμένους θρόνῳ, ἐφ᾽ ᾧ ὁ Μονογενής σου Υἱός, καὶ Θεὸς ἡμῶν, διὰ τῶν προκειμένων φρικτῶν ἐπαναπαύεται Μυστηρίων· καὶ πάσης ἡμᾶς καὶ τὸν πιστόν σου λαὸν ἐλευθερώσας ἀκαθαρσίας, ἁγίασον πάντων ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα ἁγιασμῷ ἀναφαιρέτῳ· ἵνα ἐν καθαρῷ συνειδότι, ἀνεπαισχύντῳ προσώπῳ, καὶ πεφωτισμένῃ καρδίᾳ τῶν θείων τούτων μεταλαμβάνοντες ἁγιασμάτων, καὶ ὑπ᾽ αὐτῶν ζωοποιούμενοι, ἑνωθῶμεν αὐτῷ τῷ Χριστῷ σου, τῷ ἀληθινῷ Θεῷ ἡμῶν, τῷ εἰπόντι· Ὁ τρώγων μου τὴν Σάρκα, καὶ πίνων μου τὸ Αἷμα, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ· ὅπως, ἐνοικοῦντος ἐν ἡμῖν καὶ ἐμπεριπατοῦντος τοῦ Λόγου σου, Κύριε, γενώμεθα ναὸς τοῦ Παναγίου καὶ προσκυνητοῦ σου Πνεύματος, λελυτρωμένοι πάσης διαβολικῆς μεθοδείας ἐν πράξει, ἢ λόγῳ, ἢ κατὰ διάνοιαν ἐνεργουμένης, καὶ τύχωμεν τῶν ἐπηγγελμένων ἡμῖν ἀγαθῶν, σὺν πᾶσι τοῖς Ἁγίοις σου, τοῖς ἀπ᾽ αἰῶνός σοι εὐαρεστήσασιν.

Thy holy Altar, upon which rests Thine only-begotten Son and our God, through the awful Mysteries here offered. And when Thou hast freed us and Thy faithful people from all impurities, sanctify the souls and bodies of all of us with a sanctification not to be taken away; that with a clear conscience, peaceful presence, and enlightened hearts we may participate in those divine Sacraments, and through them be quickened and become one with Thy Christ Himself, our true God, Who saith: Whoso eateth My Flesh and drinketh My Blood, abideth in Me and I in him. So that by Thy Word dwelling in us and walking with us we may become, O Lord, a temple of Thine all-holy and adored Spirit, released from every device of the Evil One whether wrought by deed, or word, or through our minds, and that we may obtain the benefits promised to us, with all Thy Saints who from all Ages have pleased Thee.

Ὁ Διάκ. Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Τὴν ἑσπέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικήν, καὶ ἀναμάρτητον, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός. Παράσχου, Κύριε.

Ὁ Διάκ. Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός. Παράσχου, Κύριε.

Ὁ Διάκ. Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν, καὶ τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός. Παράσχου, Κύριε.

Ὁ Διάκ. Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην

Deacon. Succour, save, comfort, and protect us, O God, with Thy favour.

For this whole evening, that it may be perfect, holy, peaceful, and sinless, let us entreat the Lord.

Choir. Grant this, O Lord.

Deacon. For an Angel of Peace, a faithful guide, a guardian of our souls and bodies, let us entreat the Lord.

Choir. Grant this, O Lord.

Deacon. For the forgiveness and remission of our sins and transgressions, let us entreat the Lord.

Choir. Grant this, O Lord.

Deacon. For those things that are good and profitable for our souls, and

τῷ κόσμῳ παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός. Παράσχου, Κύριε.

Ὁ Διάκ. Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ, καὶ μετανοίᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ὁ Χορός. Παράσχου, Κύριε.

Ὁ Διάκ. Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ Βήματος τοῦ Χριστοῦ αἰτησώμεθα.

Ὁ Χορός. Παράσχου, Κύριε.

Ὁ Διάκ. Τὴν ἑνότητα τῆς Πίστεως, καὶ τὴν κοινωνίαν τοῦ ἁγίου Πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους καὶ

for the peace of the world, let us entreat the Lord.

Choir. Grant this, O Lord.

Deacon. That the remainder of our lives may be passed in peace and penitence, let us entreat the Lord.

Choir. Grant this, O Lord.

Deacon. That the end of our lives may be Christian, without torment, blameless and peaceful, and that we may have a good defence before the fearful Judgment-Seat of Christ, let us entreat.

Choir. Grant this, O Lord.

Deacon. Let us who have entreated for the Unity of the Faith, and for the Fellowship of the Holy Ghost,

πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Χορός. Σοί, Κύριε.

Ὁ Ἱερεύς. Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παῤῥησίας ἀκατακρίτως, τολμᾶν ἐπικαλεῖσθαι σὲ τὸν ἐπουράνιον Θεὸν Πατέρα, καὶ λέγειν·

Ὁ Ἀναγνώστης. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Ὁ Ἱερεύς. Ὅτι σοῦ ἐστιν ἡ Βασι-

commend ourselves and one another and our whole life to Christ our God.

Choir. To Thee, O Lord.

Priest. And deem us, O Master, worthy, with boldness and without condemnation, to dare to call upon Thee, the Heavenly God, as Father, and to say :

Reader. Our Father, which art in heaven, hallowed be Thy name : Thy kingdom come : Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil.

Priest. For Thine is the Kingdom,

λεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ὁ Ἱερεύς. Εἰρήνη πᾶσι.

Ὁ Χορός. Καὶ τῷ πνεύματί σου.

Ὁ Διάκ. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ Χορός. Σοί, Κύριε.

Ὁ Ἱερεύς (μυστικῶς). Ὁ Θεός, ὁ μόνος ἀγαθὸς καὶ εὔσπλαγχνος ὁ ἐν ὑψηλοῖς κατοικῶν, καὶ τὰ ταπεινὰ ἐφορῶν, ἔπιδε εὐσπλάγχνῳ ὄμματι ἐπὶ πάντα τὸν λαόν σου, καὶ φύλαξον αὐτόν, καὶ ἀξίωσον πάντας ἡμᾶς, ἀκατακρίτως μετασχεῖν τῶν ζωοποιῶν σου τούτων Μυστηρίων· σοὶ γὰρ τὰς ἑαυτῶν ὑπεκλίναμεν κεφαλάς, ἀπεκδεχόμενοι τὸ παρά σου πλούσιον ἔλεος,

(ἐκφώνως) χάριτι, καὶ οἰκτιρμοῖς, καὶ

and the Power, and the Glory, of the Father, and of the Son, and of the Holy Ghost, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

Priest. Peace be with you.

Choir. And with thy spirit.

Deacon. Let us bow our heads before the Lord.

Choir. To Thee, O Lord.

Priest (inaudibly). O God, Who alone art righteous and compassionate, Who dwellest above and beholdest things below, look down with Thy compassionate eye upon all Thy people and protect them; and make us all worthy without condemnation to partake of Thy life-giving Mysteries; for to Thee we have bowed down our heads, and we look for Thine abundant mercy,

(aloud) through the favour and mercy

φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ, καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ὁ Ἱερεύς (μυστικῶς). Πρόσχες, Κύριε Ἰησοῦ Χριστὲ, ὁ Θεὸς ἡμῶν, ἐξ ἁγίου κατοικητηρίου σου, καὶ ἀπὸ θρόνου δόξης τῆς βασιλείας σου, καὶ ἐλθὲ εἰς τὸ ἁγίασαι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθήμενος, καὶ ὧδε ἡμῖν ἀοράτως συνών· καὶ καταξίωσον τῇ κραταιᾷ σου χειρὶ μεταδοῦναι ἡμῖν τοῦ ἀχράντου Σώματός σου, καὶ τοῦ τιμίου Αἵματος, καὶ δι' ἡμῶν παντὶ τῷ λαῷ.

Ὁ Διάκ. Πρόσχωμεν.

Ὁ Ἱερεὺς δὲν ἀποκαλύπτει τὸν Ἀέρα δι' οὗ εἶνε κεκαλυμμένα τὰ Ἅγια, ἀλλὰ θέτων τὰς χεῖρας του μετὰ προσοχῆς καὶ εὐλαβείας ἅπτεται τοῦ Ἁγίου Ἄρτου καὶ ἐκφωνεῖ·

Τὰ προηγιασμένα Ἅγια τοῖς Ἁγίοις.

and compassion of Thine only begotten Son, with Whom Thou art glorified, with Thine all-holy, righteous, and life-giving Spirit, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

Priest (inaudibly). **Hearken, O Lord Jesus Christ our God, from Thy Holy dwelling-place, and from the Throne of the glory of Thy Kingdom, and come and sanctify us, Thou Who sittest above with the Father and art here invisibly present with us, and do Thou deign by Thy mighty power to give to us of Thy Sacred Body and of Thy Precious Blood, and through us to all the people.**

Deacon. Let us attend.

The Priest does not remove the Veil with which the Holy Things are covered, but placing his hand beneath it, with care and reverence he touches the Holy Bread and says aloud:

The Presanctified Holy Things to those who are holy.

Εἶτα ψάλλεται τὸ Κοινωνικὸν εἰς Ἦχον α΄.

(Ἀπόντος ὅμως τοῦ Χοροῦ, ἀναγινώσκεται ἀντὶ τοῦ Κοινωνικοῦ ὁ ἑξῆς ψαλμός. ΛΓ΄.

Εὐλογήσω τὸν Κύριον ἐν παντὶ καιρῷ, διαπαντὸς ἡ αἴνεσις αὐτοῦ ἐν τῷ στόματί μου.

Ἐν τῷ Κυρίῳ ἐπαινεθήσεται ἡ ψυχή μου· ἀκουσάτωσαν πρᾳεῖς, καὶ εὐφρανθήτωσαν.

Μεγαλύνατε τὸν Κύριον σὺν ἐμοί, καὶ ὑψώσωμεν τὸ Ὄνομα αὐτοῦ ἐπὶ τὸ αὐτό.

Ἐξεζήτησα τὸν Κύριον, καὶ ἐπήκουσέ μου, καὶ ἐκ πασῶν τῶν θλίψεών μου ἐῤῥύσατό με.

Προσέλθατε πρὸς αὐτόν, καὶ φωτίσθητε, καὶ τὰ πρόσωπα ὑμῶν οὐ μὴ καταισχυνθῇ.

Οὗτος ὁ πτωχὸς ἐκέκραξε, καὶ ὁ

The Communion Hymn is then sung in the first Tone.

(Should the Choir be absent, instead of the Communion Hymn the following Psalm xxxiii. is read.

I will always give thanks unto the Lord : his praise shall ever be in my mouth.

My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

O praise the Lord with me, and let us magnify his Name together.

I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

Draw near unto him, and be enlightened, and your faces shall not be ashamed.

Lo, the poor crieth, and the Lord

Κύριος εἰσήκουσεν αὐτοῦ, καὶ ἐκ πασῶν τῶν θλίψεων αὐτοῦ ἔσωσεν αὐτόν.

Παρεμβαλεῖ ἄγγελος Κυρίου κύκλῳ τῶν φοβουμένων αὐτόν, καὶ ῥύσεται αὐτούς.

Γεύσασθε καὶ ἴδετε, ὅτι χρηστὸς ὁ Κύριος· μακάριος ἀνήρ, ὃς ἐλπίζει ἐπ' αὐτόν.

Φοβήθητε τὸν Κύριον, πάντες οἱ ἅγιοι αὐτοῦ, ὅτι οὐκ ἔστιν ὑστέρημα τοῖς φοβουμένοις αὐτόν.

Πλούσιοι ἐπτώχευσαν καὶ ἐπείνασαν· οἱ δὲ ἐκζητοῦντες τὸν Κύριον οὐκ ἐλαττωθήσονται παντὸς ἀγαθοῦ.

Δεῦτε τέκνα, ἀκούσατέ μου, φόβον Κυρίου διδάξω ὑμᾶς.

Τίς ἐστιν ἄνθρωπος ὁ θέλων ζωήν, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθάς;

heareth him: yea, and saveth him out of all his troubles.

The angel of the Lord tarrieth round about them that fear him, and delivereth them.

O taste, and see how gracious the Lord is: blessed is the man that trusteth in him.

O fear the Lord, ye that are his saints: for they that fear him lack nothing.

The rich have lacked and suffered hunger: but they who seek the Lord shall want no manner of thing that is good.

Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

What man is he that lusteth to live, and would fain see good days?

Παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ, καὶ χείλη σου τοῦ μὴ λαλῆσαι δόλον.

Ἔκκλινον ἀπὸ κακοῦ, καὶ ποίησον ἀγαθόν· ζήτησον εἰρήνην, καὶ δίωξον αὐτήν.

Ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν.

Πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά, τοῦ ἐξολοθρεῦσαι ἐκ γῆς τὸ μνημόσυνον αὐτῶν.

Ἐκέκραξαν οἱ δίκαιοι, καὶ ὁ Κύριος εἰσήκουσεν αὐτῶν, καὶ ἐκ πασῶν τῶν θλίψεων αὐτῶν ἐρρύσατο αὐτούς.

Ἐγγὺς Κύριος τοῖς συντετριμμένοις τὴν καρδίαν, καὶ τοὺς ταπεινοὺς τῷ πνεύματι σώσει.

Πολλαὶ αἱ θλίψεις τῶν δικαίων,

Keep thy tongue from evil: and thy lips, that they speak no guile.

Eschew evil, and do good: seek peace, and ensue it.

The eyes of the Lord are over the righteous: and his ears are open unto their prayer.

The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.

The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart, and will save such as be of an humble spirit.

Great are the troubles of the

καὶ ἐκ πασῶν αὐτῶν ῥύσεται αὐτοὺς ὁ Κύριος.

Φυλάσσει Κύριος πάντα τὰ ὀστᾶ αὐτῶν, ἓν ἐξ αὐτῶν οὐ συντριβήσεται.

Θάνατος ἁμαρτωλῶν πονηρός, καὶ οἱ μισοῦντες τὸν δίκαιον πλημμελήσουσι.

Λυτρώσεται Κύριος ψυχὰς δούλων αὐτοῦ, καὶ οὐ μὴ πλημμελήσουσι πάντες οἱ ἐλπίζοντες ἐπ' αὐτόν.

Μεθ' ὃν ἀναγινώσκεται καὶ τὸ Κοινωνικόν.)

Το Κοινωνικον εις Ηχον Α'.

Γεύσασθε καὶ ἴδετε, ὅτι χρηστὸς ὁ Κύριος· Ἀλληλούϊα, Ἀλληλούϊα, Ἀλληλούϊα.

Ἐν ᾧ ψάλλονται ἢ ἀναγινώσκονται τ' ἀνωτέρω·

Ὁ Ἱερεύς (μυστικῶς) Δι' εὐχῶν τῶν

righteous: but the Lord delivereth him out of all.

He keepeth all his bones, so that not one of them is broken.

But misfortunes shall slay the ungodly: and they that hate the righteous shall be desolate.

The Lord delivereth the souls of his servants: and all they that put their trust in him shall not be destitute.

After this the Communion Hymn is read.)

THE COMMUNION HYMN. TONE I.

O taste, and see how gracious the Lord is; Alleluia, Alleluia, Alleluia.

While the above is sung or read—

Priest (inaudibly). Through the prayers of

ἁγίων Πατέρων ἡμῶν, Κύριε Ἰησοῦ Χριστὲ ὁ Θεός, ἐλέησον καὶ σῶσον ἡμᾶς. Ἀμήν.

Ὁ Διάκ. Πλήρωσον, Δέσποτα, τὸ ἅγιον Ποτήριον.

Ὁ Ἱερεύς. Δι' εὐχῶν τῶν ἁγίων . . .

Ὁ Διάκ. Εὐλόγησον, Δέσποτα, τὴν Ζέσιν.

Ὁ Ἱερεύς. Δι' εὐχῶν τῶν ἁγίων . . .

Εἶτα ὁ ἱερεύς, ἢ ὁ διάκονος ἀναγινώσκει τὰς πρὸ τῆς Μεταλήψεως εὐχὰς ταύτας·

Πρὸ τῶν θυρῶν τοῦ Ναοῦ σου παρέστηκα, καὶ τῶν δεινῶν λογισμῶν οὐκ ἀφίσταμαι· ἀλλὰ σύ, Χριστὲ ὁ Θεός, ὁ Τελώνην δικαιώσας, καὶ Χαναναίαν ἐλεήσας, καὶ τῷ Ληστῇ Παραδείσου πύλας ἀνοίξας, ἄνοιξόν μοι τὰ σπλάγχνα τῆς φιλανθρωπίας σου, καὶ δέξαι με προσερχόμενον καὶ ἁπτόμενόν σου, ὡς τὴν Αἱμόῤῥουν καὶ τὴν Πόρνην· ἡ μὲν γὰρ τοῦ κρασπέδου σου ἁψαμένη, εὐχερῶς τὴν ἴασιν ἔλαβεν, ἡ δὲ τοὺς σοὺς ἀχράντους πόδας κρατήσασα, τὴν λύσιν τῶν ἁμαρτημάτων ἐκομίσατο. Ἐγὼ δὲ ὁ

our holy Fathers, have mercy upon us, O Lord Jesus Christ, our God, and save us. Amen.

Deacon. Fill up, Master, the Holy Cup.

Priest. Through the prayers . . .

Deacon. Sanctify, Master, the Warm Water.

Priest. Through the prayers . . .

Then the Priest or the Deacon reads these pre-Communion Prayers—

I stand before the doors of Thy Sanctuary, yet I do not put away from me my hurtful thoughts; but Thou, O Christ our God, Who didst justify the Publican, and have mercy upon the Canaanitish woman, and open the gates of Paradise to the Thief, open also unto me the bounty of Thy compassion, and as I approach to touch Thee, receive me, even as the Harlot and the Woman with the issue of blood. For the one by the mere touch of the hem of Thy garment was healed, and the other by clasping Thy sacred feet obtained release from her sins.

ἐλεεινός, ὅλον σου τὸ Σῶμα τολμῶν δέξασθαι, μὴ καταφλεχθείην, ἀλλὰ δέξαι με, ὥσπερ ἐκείνας, καὶ φώτισόν μου τὰ τῆς ψυχῆς αἰσθητήρια, καταφλέγων μου τὰ τῆς ἁμαρτίας ἐγκλήματα· πρεσβείαις τῆς ἀσπόρως τεκούσης σε, καὶ τῶν ἐπουρανίων Δυνάμεων· ὅτι εὐλογητὸς εἶ, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Πιστεύω, Κύριε, καὶ ὁμολογῶ, ὅτι σὺ εἶ ἀληθῶς ὁ Χριστός, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, ὁ ἐλθὼν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ. Ἔτι πιστεύω, ὅτι τοῦτο αὐτό ἐστι τὸ ἄχραντον Σῶμά σου, καὶ τοῦτο αὐτό ἐστι τὸ τίμιον Αἷμά σου. Δέομαι οὖν σου· Ἐλέησόν με, καὶ συγχώρησόν μοι τὰ παραπτώματά μου, τὰ ἑκούσια καὶ τὰ ἀκούσια, τὰ ἐν λόγῳ, τὰ ἐν ἔργῳ, τὰ ἐν γνώσει καὶ ἀγνοίᾳ· καὶ ἀξίωσόν με ἀκατακρίτως μετασχεῖν τῶν ἀχράντων σου Μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον. Ἀμήν.

Τοῦ δείπνου σου τοῦ μυστικοῦ, σήμερον Υἱὲ Θεοῦ, κοινωνόν με παράλαβε·

And I, in my pitiableness, dare to receive Thy whole Body; let me not, therefore, be seared as by flame, but receive me even as these; enlighten the senses of my soul, and purge, as with fire, the stains of my sins: through the intercessions of her, who in purity bore Thee, and of the heavenly Powers; for Thou art blessed from all Ages to all Ages. Amen.

I believe, O Lord, and confess that Thou art verily the Christ, the Son of the Living God, Who didst come into the world to save sinners, of whom I am the chief. Also I believe that This is Thy Sacred Body and This Thy Precious Blood. Therefore I pray Thee, have mercy upon me and pardon my transgressions, voluntary and involuntary, in word and in deed, both known and unknown, and consider me worthy, blamelessly to participate in Thy Sacred Mysteries, unto the remission of sins and unto Life everlasting. Amen.

Receive me to-day, O Son of God, as a partaker of Thy Mystic Feast; for I will not

οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ Μυστήριον εἴπω· οὐ φίλημά σοι δώσω, καθάπερ ὁ Ἰούδας· ἀλλ᾽ ὡς ὁ Λῃστὴς ὁμολογῶ σοι· Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ Βασιλείᾳ σου.

Μή μοι εἰς κρῖμα, ἢ εἰς κατάκριμα γένοιτο ἡ μετάληψις τῶν ἁγίων σου Μυστηρίων, Κύριε, ἀλλ᾽ εἰς ἴασιν ψυχῆς τε καὶ σώματος.

Ἰδοὺ προσέρχομαι Χριστῷ τῷ ἀθανάτῳ Βασιλεῖ, καὶ Θεῷ ἡμῶν.

Τὸ τίμιον καὶ πανάγιον Σῶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μεταδίδοταί μοι (τῷ δεῖνι), Ἱερεῖ, εἰς ἄφεσίν μου ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Ἱεροδιάκονε, πρόσελθε.

Ὁ Διάκ. Ἰδοὺ προσέρχομαι Χριστῷ τῷ ἀθανάτῳ Βασιλεῖ, καὶ Θεῷ ἡμῶν. Μετάδος μοι, Δέσποτα, τὸ τίμιον, καὶ ἅγιον, καὶ ζωοποιὸν Σῶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἄφεσίν μου ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

speak of the Mystery to Thine enemies; I will not kiss Thee as did Judas, but as the Thief I will confess Thee: Lord, remember me when Thou comest in Thy Kingdom.

May the Communion of Thy Holy Mysteries be neither to my judgment nor to my condemnation, O Lord, but to the healing of both soul and body.

Behold, I draw near to Christ, our Immortal King and God.

The most Holy and Precious Body of our Lord God and Saviour Jesus Christ is given to me (name), Priest, unto the remission of my sins and unto Life everlasting.

Deacon, draw near.

Deacon. Behold, I draw near to Christ, our Immortal King and God. Give to me, O Master, the Holy, Precious, and Life-giving Body of our Lord God and Saviour Jesus Christ, unto the remission of my sins and unto Life everlasting.

Ὁ Ἱερεύς. (τῷ δεῖνι) Ἱεροδιακόνῳ μεταδίδοταί σοι τὸ τίμιον, καὶ ἅγιον, καὶ ἄχραντον Σῶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἄφεσίν σου ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Ἰδοὺ ἔτι προσέρχομαι Χριστῷ τῷ ἀθανάτῳ Βασιλεῖ, καὶ Θεῷ ἡμῶν.

Τὸ τίμιον καὶ πανάγιον Αἷμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μεταδίδοταί μοι (τῷ δεῖνι) Ἱερεῖ, εἰς ἄφεσίν μου ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Εἰς τὸ Ὄνομα τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος. Ἀμήν.

Τοῦτο ἥψατο τῶν χειλέων μου, καὶ ἀφελεῖ τὰς ἀνομίας μου, καὶ τὰς ἁμαρτίας μου περικαθαριεῖ.

Ἱεροδιάκονε, ἔτι πρόσελθε.

Ὁ Διάκ. Ἰδοὺ ἔτι προσέρχομαι Χριστῷ τῷ ἀθανάτῳ Βασιλεῖ, καὶ Θεῷ ἡμῶν.

Μετάδος μοι, Δέσποτα, τὸ τίμιον καὶ ἅγιον Αἷμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἄφεσίν μου ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Priest. To thee (name), Deacon, is given the Holy, Pure, and Precious Body of our Lord God and Saviour Jesus Christ, unto the remission of Thy sins and unto Life everlasting.

Behold, again I draw near to Christ, our Immortal King and God.

The most Holy and Precious Blood of our Lord God and Saviour Jesus Christ is given to me (name), Priest, unto the remission of my sins and unto Life everlasting.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

This hath touched my lips, and my iniquity shall be taken away and my sin covered.

Deacon, again draw near.

Deacon. Behold, again I draw near to Christ, our Immortal King and God.

Give to me, O Master, the Holy and Precious Blood of our Lord God and Saviour Jesus Christ, unto the remission of my sins and unto Life everlasting.

Ὁ Ἱερεύς. Ἔτι μεταδίδοταί σοι (τῷ δεῖνι) Ἱεροδιακόνῳ τὸ τίμιον, καὶ πανάγιον, καὶ ζωηρὸν Αἷμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄφεσίν σου ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον. Ἀμήν.

Τοῦτο ἥψατο τῶν χειλέων σου, καὶ ἀφελεῖ τὰς ἀνομίας σου, καὶ τὰς ἁμαρτίας σου περικαθαριεῖ.

Εὐχαριστοῦμέν σοι τῷ Σωτῆρι τῶν ὅλων Θεῷ ἐπὶ πᾶσιν οἷς παρέσχου ἡμῖν ἀγαθοῖς, καὶ ἐπὶ τῇ μεταλήψει τοῦ ἁγίου Σώματος καὶ Αἵματος τοῦ Χριστοῦ σου· καὶ δεόμεθά σου, Δέσποτα φιλάνθρωπε· Φύλαξον ἡμᾶς ὑπὸ τὴν σκέπην τῶν πτερύγων σου· καὶ δὸς ἡμῖν μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς, ἐπαξίως μετέχειν τῶν ἁγιασμάτων σου, εἰς φωτισμὸν ψυχῆς καὶ σώματος, εἰς Βασιλείας οὐρανῶν κληρονομίαν.

Ὁ Διάκ. Μετὰ φόβου Θεοῦ, πίστεως, καὶ ἀγάπης προσέλθετε.

Ὁ Ἀναγνώστης. Ἀμήν. Ἀμήν.

Priest. Again to thee (name), Deacon, is given the Holy, Precious, and Life-giving Blood of our Lord God and Saviour Jesus Christ, unto the remission of thy sins and unto Life everlasting. Amen.

This hath touched thy lips, and thine iniquity shall be taken away and thy sin covered.

We thank Thee, O Saviour, and God of all, for every bounty which Thou hast granted to us, and for the participation of the Sacred Body and Blood of Thy Christ; and we beseech Thee, O Merciful Master, protect us under the shadow of Thy wings; and unto our last breath, grant that we may worthily share in Thy Holy Sacraments, unto the enlightenment of body and soul, and unto the inheritance of the Kingdom of Heaven.

Deacon With the fear of God, with faith and with love draw near.

Reader. Amen. Amen. Blessed

Εὐλογημένος ὁ ἐρχόμενος ἐν Ὀνόματι Κυρίου. Θεὸς Κύριος καὶ ἐπέφανεν ἡμῖν.

Ὁ Ἱερεύς. Σῶσον, ὁ Θεός, τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου.

Ἦχος Β΄.

Ὁ Χορός. Εὐλογήσω τὸν Κύριον ἐν παντὶ καιρῷ, διαπαντὸς ἡ αἴνεσις αὐτοῦ ἐν τῷ στόματί μου. Ἄρτον οὐράνιον, καὶ Ποτήριον Ζωῆς, γεύσασθε καὶ ἴδετε, ὅτι χρηστὸς ὁ Κύριος. Ἀλληλούϊα, Ἀλληλούϊα, Ἀλληλούϊα.

Ὁ Ἱερεύς (μυστικῶς). Εὐλογητὸς ὁ Θεὸς ἡμῶν,

(ἐκφώνως) πάντοτε, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ὁ Διάκ. Ὀρθοί. Μεταλαβόντες

is he that cometh in the Name of the Lord. God is the Lord, and hath appeared to us.

Priest. O God, save Thy people, and bless Thine Inheritance.

Second Tone.

Choir. I will bless the Lord at all times, His praise shall be ever in my mouth. Bread of Heaven and Wine of Life! taste, and see how gracious the Lord is.

Alleluia, Alleluia, Alleluia.

Priest (inaudibly). Blessed be our God,

(aloud) always; now, and for ever, and from all Ages to all Ages.

Choir. Amen.

Deacon. Let us who have duly

τῶν θείων, ἁγίων, ἀχράντων, ἀθανάτων, ἐπουρανίων, καὶ ζωοποιῶν φρικτῶν τοῦ Χριστοῦ Μυστηρίων, ἀξίως εὐχαριστήσωμεν τῷ Κυρίῳ.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Τὴν ἑσπέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικήν, καὶ ἀναμάρτητον αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Χορός. Σοί, Κύριε.

Ὁ Ἱερεύς. Ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν.

Ὁ Ἱερεύς. Ἐν εἰρήνῃ προέλθωμεν.

received the divine, holy, pure, immortal, heavenly, life-giving, and awful Mysteries of Christ, worthily give thanks unto the Lord.

Succour, save, comfort, and protect us, O God, with Thy favour.

Let us who have entreated the Lord that this whole day may be perfect, holy, peaceful, and sinless, commend ourselves and one another and our whole life to Christ, our God.

Choir. To Thee, O Lord.

Priest. For Thou art our sanctification, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost, now, and for ever, and from all Ages to all Ages.

Choir. Amen.

Priest. In peace let us depart.

Ὁ Διάκ. Τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Ἱερεύς. Δέσποτα Παντοκράτωρ, ὁ πᾶσαν τὴν κτίσιν ἐν σοφίᾳ δημιουργήσας· ὁ διὰ τὴν ἄφατόν σου πρόνοιαν, καὶ πολλὴν ἀγαθότητα ἀγαγὼν ἡμᾶς εἰς τὰς πανσέπτους ἡμέρας ταύτας, πρὸς καθαρισμὸν ψυχῶν καὶ σωμάτων, πρὸς ἐγκράτειαν παθῶν, πρὸς ἐλπίδα ἀναστάσεως· ὁ διὰ τεσσαράκοντα ἡμερῶν πλάκας χειρίσας τὰ Θεοχάρακτα γράμματα τῷ θεράποντί σου Μωσεῖ, παράσχου καὶ ἡμῖν, Ἀγαθέ, τὸν ἀγῶνα τὸν καλὸν ἀγωνίσασθαι, τὸν δρόμον τῆς Νηστείας ἐκτελέσαι, τὴν Πίστιν ἀδιαίρετον τηρῆσαι, τὰς κεφαλὰς τῶν ἀοράτων δρακόντων συνθλάσαι, νικητάς τε τῆς ἁμαρτίας ἀναφανῆναι, καὶ ἀκατακρίτως φθάσαι προσκυνῆσαι καὶ τὴν

Deacon. Let us beseech the Lord.

Choir. Lord, have mercy.

Priest. O Master Almighty, Who in wisdom didst create the Universe, Who by Thine ineffable forethought and great goodness hast led us unto these hallowed days, for cleansing of souls and bodies, for subduing of passions, and for the hope of resurrection; Who after forty days didst shape the tables written with godlike characters for Thy servant Moses, grant also unto us, O righteous Lord, to fight the good fight, to finish the course of the Fast, to keep the Faith undivided, to shatter the heads of unseen dragons, to show ourselves vanquishers of sin, and to come, without condemnation, blamelessly

ἁγίαν Ἀνάστασιν. Ὅτι ηὐλόγηται καὶ δεδόξασται τὸ πάντιμον, καὶ μεγαλοπρεπὲς Ὄνομά σου, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός. Ἀμήν. Εἴη τὸ ὄνομα Κυρίου εὐλογημένον, ἀπὸ τοῦ νῦν, καὶ ἕως τοῦ αἰῶνος (τρίς).

Ὁ Ἱερεύς (μυστικῶς). Κύριε ὁ Θεὸς ἡμῶν, ὁ ἀγαγὼν ἡμᾶς εἰς τὰς πανσέπτους ἡμέρας ταύτας, καὶ κοινωνοὺς ἡμᾶς ποιήσας τῶν φρικτῶν σου Μυστηρίων, σύναψον τῇ λογικῇ σου ποίμνῃ, καὶ κληρονόμους ἀνάδειξον τῆς Βασιλείας σου, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ Διάκ. Τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός. Κύριε ἐλέησον.

Ὁ Ἱερεύς. Εὐλογία Κυρίου καὶ

to worship Thy holy Resurrection. For blessed and glorified is Thy honoured and sublime Name, of the Father, and of the Son, and of the Holy Ghost, now, and for ever, and from all Ages to all Ages.

Choir. Amen. Blessed be the Name of the Lord, from this time forth for evermore (thrice).

Priest (inaudibly). O Lord our God, Who hast led us unto these hallowed days and made us partakers of Thine awful Mysteries, unite us with Thy reasonable flock, and show us forth as inheritors of Thy Kingdom, now, and for ever, and from all Ages to all Ages. Amen.

Deacon. Let us beseech the Lord.

Choir. Lord, have mercy.

Priest. May the blessing of the

ἔλεος ἔλθοι ἐφ' ὑμᾶς, τῇ αὐτοῦ θείᾳ χάριτι καὶ φιλανθρωπίᾳ πάντοτε, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Δόξα σοι, Χριστὲ ὁ Θεός, ἡ ἐλπὶς ἡμῶν, δόξα σοι.

Ὁ Ἀναγνώστης. Δόξα Πατρὶ καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι. Καὶ νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Κύριε ἐλέησον (τρίς).

Πάτερ ἅγιε, εὐλόγησον.

Ὁ Ἱερεύς. Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς Παναχράντου, καὶ παναμώμου ἁγίας αὐτοῦ Μητρός· δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ Σταυροῦ· προστασίαις τῶν τιμίων ἐπουρανίων Δυνάμεων Ἀσωμάτων· ἱκεσίαις τοῦ τιμίου, ἐνδόξου,

Lord and His mercy always come upon you through His divine favour and compassion; now, and for ever, and from all Ages to all Ages. Glory to Thee, O Christ, our God and our Hope, glory to Thee.

Reader. Glory be to the Father, and to the Son, and to the Holy Ghost, now, and for ever, and from all Ages to all Ages. Amen.

Lord, have mercy (thrice).

Holy father, give the blessing.

Priest. May Christ, our true God, have mercy upon us, through the intercessions of His most pure and Holy Mother; through the virtue of the precious and life-giving Cross; through the protection of the precious Spiritual Powers in Heaven;

Προφήτου Προδρόμου, καὶ Βαπτιστοῦ Ἰωάννου· τῶν ἁγίων ἐνδόξων καὶ Πανευφήμων Ἀποστόλων· τῶν ἁγίων ἐνδόξων καὶ καλλινίκων Μαρτύρων· τῶν Ὁσίων καὶ Θεοφόρων Πατέρων ἡμῶν· τοῦ ἐν ἁγίοις Πατρὸς ἡμῶν Γρηγορίου τοῦ Διαλόγου, Πάπα Ῥώμης· τῶν Ἁγίων καὶ δικαίων Θεοπατόρων Ἰωακεὶμ καὶ Ἄννης· τοῦ ἁγίου (τῆς ἡμέρας), οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν καὶ πάντων σου τῶν Ἁγίων, ἐλεῆσαι καὶ σῶσαι ἡμᾶς, ὡς Ἀγαθὸς καὶ Φιλάνθρωπος, καὶ Ἐλεήμων Θεός.

Δι' εὐχῶν τῶν Ἁγίων Πατέρων ἡμῶν, Κύριε Ἰησοῦ Χριστὲ, ὁ Θεὸς ἡμῶν, ἐλέησον ἡμᾶς.

Ὁ Χορός. Ἀμήν.

through the supplications of the glorious Prophet and Forerunner John the Baptist; of the holy, glorious, and honourable Apostles; of the holy, glorious, and victorious Martyrs; of our Saintly and Holy Fathers; of our father among the Saints, Gregory, the Dialogist, Pope of Rome; of the holy and righteous divine ancestors Joachim and Anna; of Saint (of the day), whose memory we celebrate, and of all Saints, and save us through His goodness and compassion as our Merciful God.

Through the prayers of our Holy Fathers have mercy upon us, O Lord Jesus Christ, our God.

Choir. Amen.

PART II

FROM THE TRIODION

Τῌ ΤΕΤΑΡΤῌ ΤΗΣ Α΄. ΕΒΔΟΜΑΔΟΣ.

Στιχηρον Ιδιομελον. Ηχος πλ. Δ΄.

Νηστεύοντες ἀδελφοὶ σωματικῶς, νηστεύσωμεν καὶ πνευματικῶς· λύσωμεν πάντα σύνδεσμον ἀδικίας· διαῤῥήξωμεν στραγγαλιὰς βιαίων συναλλαγμάτων· πᾶσαν συγγραφὴν ἄδικον διασπάσωμεν· δώσωμεν πεινῶσιν ἄρτον, καὶ πτωχοὺς ἀστέγους εἰσαγάγωμεν εἰς οἴκους, ἵνα λάβωμεν παρὰ Χριστοῦ τοῦ Θεοῦ, τὸ μέγα ἔλεος. (Δίς.)

Μαρτυρικον.

Εἴτις ἀρετή, καὶ εἴτις ἔπαινος, πρέπει τοῖς Ἁγίοις· ξίφεσι γὰρ ἔκλιναν τοὺς αὐχένας, διὰ σὲ τὸν κλίναντα Οὐρανοὺς καὶ καταβάντα· ἐξέχεαν τὸ αἷμα αὐτῶν, διὰ σὲ τὸν κενώσαντα σαυτόν, καὶ μορφὴν δούλου λαβόντα· ἐταπεινώθησαν ἕως θανάτου, τὴν πτωχείαν σου

FOR WEDNESDAY OF THE FIRST WEEK.

Chant. 4th Plag. Tone.

Brethren, while fasting bodily let us also fast spiritually; let us loosen every bond of injustice; let us rend asunder the strong fetters of violence; let us tear up every unjust writing; let us give bread to the hungry and let us welcome the homeless poor to our houses, that from Christ our God we may receive the great mercy. (Twice.)

Hymn of the Martyrs.

If there be any virtue, if there be any praise, to the Saints it is due; since they bowed their necks to the sword for Thee, Who didst bow the Heavens and come down; they have poured forth their blood for Thee, Who didst empty Thyself and take the form of a servant; they have been humbled

μιμούμενοι· ὧν ταῖς εὐχαῖς, κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου, ὁ Θεός, ἐλέησον ἡμᾶς.

ΠΡΟΣΟΜΟΙΑ ΤΟΥ ΚΥΡΙΟΥ ΙΩΣΗΦ.

Φεγγοβόλους ὑμᾶς, ὡς ἀστραπὰς εἰς πάντα Κόσμον, Ἰησοῦς ὁ νοητὸς ὄντως ἥλιος ἐξαποστείλας, ἀπεμείωσε ταῖς λαμπρότησι, τοῦ ὑμῶν ἐνθέου κηρύγματος, πλάνης τὸ σκότος, θεόπται Ἀπόστολοι, καὶ ἐφώτισε τοὺς ἐν ζόφῳ τῆς ἀγνωσίας κεκρατημένους πονηρῶς· ὅνπερ ἐκδυσωπήσατε, καταπέμψαι καὶ ἡμῖν τὸν φωτισμόν, καὶ τὸ μέγα ἔλεος.

Ἀρετῶν Ἡλιοῦ, προσεπιβὰς ἅρματι θείῳ, τῇ νηστείᾳ λαμπρυνθεὶς ἀνεφέρετο, ἐπὶ τὸ ὕψος τὸ οὐράνιον. Τοῦτον ζήλωσον, ταπεινὴ ψυχή μου καὶ νήστευσον, πάσης κακίας, καὶ φθόνου καὶ ἔριδος, καὶ τρυφῆς ἀποῤῥεούσης, καὶ ἐνηδόνου, ὅπως ὀδύνην χαλεπὴν ἐκφύγῃς, διαιωνίζουσαν τῆς γεέννης, ἐκβοῶσα τῷ Χριστῷ· Κύριε δόξα σοι.

ΕΤΕΡΟΝ, ΤΟΥ ΚΥΡΙΟΥ ΘΕΟΔΩΡΟΥ.
ΗΧΟΣ ΠΛ. Α΄.

Ἀπόστολοι θεῖοι, τοῦ Κόσμου θερμότατοι πρεσβευταὶ καὶ τῶν Ὀρθοδόξων προασπισταί,

even unto death following Thy poverty; therefore, O God, have mercy upon us through their prayers, according to the greatness of Thy pity.

Similar Chants by Joseph.

Jesus, Who is the Sun of the Understanding, sent you forth, O Apostles who have seen God, as flashes of bright lightning to all the world. He drove out the darkness of error with the splendour of your divine proclaiming and enlightened those whom the gloom of ignorance oppressed; wherefore do ye earnestly entreat for us, that on us also may be sent illumination and the great mercy.

Elias went up in a divine chariot of his virtues, and by fasting was carried in radiance into the highest Heaven. Do thou, O my humble soul, strive also, even as he, and fast and throw off all evil, malice, envy, and corrupting and voluptuous luxury; so that thou mayest flee from the grievous and eternal pain of Ghenna, and cry to Christ: Lord, glory to Thee.

Another, by Theodore.
1st Plag. Tone.

O divine and all-venerable Apostles, fervent intercessors for the world, and defenders of the

ἔχοντες παῤῥησίας τὸ κράτος πρὸς Χριστὸν τὸν Θεὸν ἡμῶν, ὑπὲρ ἡμῶν αἰτήσασθε, δεόμεθα πανσεβάσμιοι, ἵνα τῶν Νηστειῶν, τὸν ἀγαθὸν καιρόν, εὐμαρῶς ποιησώμεθα, καὶ τῆς ὁμοουσίου Τριάδος τὴν χάριν δεξώμεθα· Μεγαλοκήρυκες ἔνδοξοι, εὔχεσθε ὑπὲρ τῶν ψυχῶν ἡμῶν.

Καὶ τοῦ Μηναίου προσόμοια δ΄. Δόξα . . . Καὶ νῦν . . . Θεοτοκίον. Γίνεται ἡ εἴσοδος, καὶ μετὰ τό, Φῶς ἱλαρόν . . . (σελ. 39) εὐθὺς τὰ Ἀναγνώσματα.

Προκείμενον. Ἦχος πλ. Α΄.
Ψαλ. ΙΑ΄.

Σὺ Κύριε φυλάξαις ἡμᾶς, καὶ διατηρήσαις ἡμᾶς.

Στίχ. Σῶσόν με, Κύριε, ὅτι ἐκλέλοιπεν ὅσιος.

Γενέσεως τὸ Ἀνάγνωσμα.
Κεφ. Α΄. 24.

Εἶπεν ὁ Θεός· Ἐξαγαγέτω ἡ γῆ ψυχὴν ζῶσαν κατὰ γένος, τετράποδα, καὶ ἑρπετὰ, καὶ θηρία τῆς γῆς, κατὰ γένος· καὶ ἐγένετο

faithful, ye who have received, from Christ our God, boldness to entreat for us, we beseech you that untroubled we may pass the solemn time of the fast and receive the grace of the consubstantial Trinity; O great and glorious Preachers, pray for our souls.

Then four similar Chants from the Menaion. Glory . . . Now and . . . Hymn of the Virgin. The Entry then takes place, and after the Gladsome light (page 39), then the Readings.

Offertory. 1st Plag. Tone.
Psalm XI.

Thou shalt keep us, O Lord, thou shalt preserve us.

Line. Help me, Lord, for there is not one godly man left.

The Reading from Genesis.
Chap. i. 24.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and

οὕτω. Καὶ ἐποίησεν ὁ Θεὸς τὰ θηρία τῆς γῆς, κατὰ γένος αὐτῶν, καὶ τὰ κτήνη κατὰ γένος αὐτῶν, καὶ πάντα τὰ ἑρπετὰ τῆς γῆς, κατὰ γένος αὐτῶν. Καὶ εἶδεν ὁ Θεὸς ὅτι καλά. Καὶ εἶπεν ὁ Θεός· Ποιήσωμεν ἄνθρωπον, κατ' εἰκόνα ἡμετέραν, καὶ καθ' ὁμοίωσιν· καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης, καὶ τῶν πετεινῶν τοῦ Οὐρανοῦ, καὶ τῶν κτηνῶν, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἑρπετῶν, τῶν ἑρπόντων ἐπὶ τῆς γῆς. Καὶ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον· κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτόν· ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. Καὶ εὐλόγησεν αὐτοὺς ὁ Θεὸς, λέγων· Αὐξάνεσθε, καὶ πληθύνεσθε, καὶ πληρώσατε τὴν γῆν, καὶ κατακυριεύσατε αὐτῆς, καὶ ἄρχετε τῶν ἰχθύων τῆς θαλάσσης, καὶ τῶν πετεινῶν τοῦ Οὐρανοῦ καὶ πάντων τῶν κτηνῶν, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἑρπετῶν, τῶν ἑρπόντων ἐπὶ τῆς γῆς. Καὶ εἶπεν ὁ Θεός· Ἰδοὺ δέδωκα ὑμῖν πάντα χόρτον σπόριμον, σπεῖρον σπέρμα, ὅ ἐστιν ἐπάνω πάσης τῆς γῆς· καὶ πᾶν ξύλον, ὃ ἔχει ἐν ἑαυτῷ καρπὸν σπέρματος σπορίμου, ὑμῖν ἔσται εἰς βρῶσιν, καὶ πᾶσι τοῖς θηρίοις τῆς γῆς, καὶ πᾶσι τοῖς πετεινοῖς τοῦ Οὐρανοῦ,

it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God made man; in the image of God made he him; male and female made he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God

καὶ παντὶ ἑρπετῷ ἕρποντι ἐπὶ τῆς γῆς, ὃ ἔχει ἐν ἑαυτῷ πνοὴν ζωῆς, καὶ πάντα χόρτον χλωρὸν εἰς βρῶσιν. Καὶ ἐγένετο οὕτω. Καὶ εἶδεν ὁ Θεὸς τὰ πάντα, ὅσα ἐποίησε· καὶ ἰδού, καλὰ λίαν. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωΐ, ἡμέρα ἕκτη. (Κεφ. Β΄ 1.) Καὶ συνετελέσθησαν ὁ Οὐρανὸς καὶ ἡ γῆ, καὶ πᾶς ὁ κόσμος αὐτῶν. Καὶ συνετέλεσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ τὰ ἔργα αὐτοῦ, ἃ ἐποίησε· καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἐποίησε. Καὶ εὐλόγησεν ὁ Θεὸς τὴν ἡμέραν τὴν ἑβδόμην, καὶ ἡγίασεν αὐτήν· ὅτι ἐν αὐτῇ κατέπαυσεν ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἤρξατο ὁ Θεὸς ποιῆσαι.

Προκειμενον. Ηχος πλ. Β΄.

Ψαλ. ΙΒ΄.

Ἐπίβλεψον, εἰσάκουσόν μου, Κύριε ὁ Θεός μου.

Στίχ. Ἕως πότε, Κύριε, ἐπιλήσῃ μου εἰς τέλος;

saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. (Chap. ii. 1.) Thus the heavens and the earth were finished, and all the host of them. And on the sixth day God ended his work which he had made; and God rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Offertory. 2nd Plag. Tone.

Psalm XII

Consider, and hear me, O Lord my God.

Line. How long wilt thou forget me, O Lord, for ever?

Παροιμιων το Αναγνωσμα.

Κεφ. Β΄. 1.

Υἱὲ, ἐὰν δεξάμενος ῥῆσιν ἐμῆς ἐντολῆς κρύψῃς παρὰ σεαυτῷ, ἐπακούσεται σοφίας τὸ οὖς σου καὶ παραβαλεῖς καρδίαν σου εἰς σύνεσιν· παραβαλεῖς δὲ αὐτὴν εἰς νουθέτησιν τῷ υἱῷ σου. Ἐὰν γὰρ τὴν σοφίαν ἐπικαλέσῃ, καὶ τῇ συνέσει δῷς φωνήν σου, καὶ ἐὰν ζητήσῃς αὐτὴν ὡς ἀργύριον, καὶ ὡς θησαυροὺς ἐξερευνήσῃς αὐτήν, τότε συνήσεις φόβον Κυρίου, καὶ ἐπίγνωσιν Θεοῦ εὑρήσεις· ὅτι Κύριος δίδωσι σοφίαν, καὶ ἀπὸ προσώπου αὐτοῦ γνῶσις καὶ σύνεσις. Καὶ θησαυρίζει τοῖς κατορθοῦσι σωτηρίαν· ὑπερασπιεῖ δὲ τὴν πορείαν αὐτῶν, τοῦ φυλάξασθαι ὁδοὺς δικαιωμάτων· καὶ ὁδὸν εὐλαβουμένων αὐτὸν διαφυλάξει. Τότε συνήσεις δικαιοσύνην καὶ κρῖμα, καὶ κατορθώσεις πάντας ἄξονας ἀγαθούς. Ἐὰν γὰρ ἔλθῃ ἡ σοφία εἰς σὴν διάνοιαν, ἡ δὲ αἴσθησις τῇ σῇ ψυχῇ καλὴ εἶναι δόξῃ, βουλὴ καλὴ φυλάξει σε· ἔννοια δὲ ὁσία τηρήσει σε, ἵνα ῥύσηταί σε ἀπὸ ὁδοῦ κακῆς, καὶ ἀπὸ ἀνδρὸς λαλοῦντος μηδὲν πιστόν. Ὦ, οἱ ἐγκαταλείποντες ὁδοὺς εὐθείας,

The Reading from Proverbs.
Chap. ii. 1.

My son, if thou wilt receive my words, and hide my commandments with thee; thou shalt incline thine ear unto wisdom, and apply thine heart to understanding; and apply it to the instruction of thy son. Yea, if thou criest after wisdom, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up salvation for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil man, from the man that speaketh froward things; who leave the paths of uprightness, to walk in the

τοῦ πορευθῆναι ἐν ὁδοῖς σκότους. Ὦ, οἱ εὐφραινόμενοι ἐπὶ κακοῖς, καὶ χαίροντες ἐπὶ διαστροφῇ κακῇ· ὧν αἱ τρίβοι σκολιαί, καὶ καμπύλαι αἱ τροχιαὶ αὐτῶν, τοῦ μακράν σε ποιῆσαι ἀπὸ ὁδοῦ εὐθείας, καὶ ἀλλότριον τῆς δικαίας γνώμης. Υἱέ, μή σε καταλάβῃ βουλὴ κακή, ἡ ἀπολείπουσα διδασκαλίαν νεότητος, καὶ διαθήκην θείαν ἐπιλελησμένη· ἔθετο γὰρ παρὰ τῷ θανάτῳ τὸν οἶκον αὐτῆς, καὶ παρὰ τῷ ᾍδῃ μετὰ τῶν γηγενῶν τοὺς ἄξονας αὐτῆς. Πάντες οἱ πορευόμενοι ἐν αὐτῇ οὐκ ἀναστρέψουσιν, οὐδὲ μὴ καταλάβωσι τρίβους εὐθείας· οὐ γὰρ καταλαμβάνονται ὑπὸ ἐνιαυτῶν ζωῆς. Εἰ γὰρ ἐπορεύοντο τρίβους ἀγαθὰς, εὕροσαν ἂν τρίβους τὰς τῶν δικαίων λείας. Χρηστοὶ ἔσονται οἰκήτορες γῆς· ἄκακοι δὲ ὑπολειφθήσονται ἐν αὐτῇ· ὅτι εὐθεῖς κατασκηνώσουσι γῆν, καὶ ὅσιοι ὑπολειφθήσονται ἐν αὐτῇ. Ὁδοὶ ἀσεβῶν ἐκ γῆς ὀλοῦνται· οἱ δὲ παράνομοι ἐξολοθρευθήσονται ἀπ᾽ αὐτῆς.

Τό, Κατευθυνθήτω . . . (ὅρα σελ. 41).
Καὶ ἡ λοιπὴ ἀκολουθία τῶν Προηγιασμένων.

ways of darkness; who rejoice to do evil, and delight in the frowardness of the wicked; whose ways are crooked, and they froward in their paths: to remove thee far from the straight way and to estrange thee from a righteous purpose. My son, let not evil counsel overtake thee of her which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto Hades and the earth-born. None that go unto her return again, neither take they hold of the right paths, for they are not apprehended of the years of life. For if they had gone in good paths, they would have found the paths of righteousness easy. The good shall be the inhabitants of the earth, and those that know no evil shall remain in it. For the upright shall dwell in the land, and the perfect shall remain in it. But the ways of the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

Then, Let my prayer be set forth . . . (see p. 41). And the rest of the Liturgy of the Presanctified.

Τῌ ΠΑΡΑΣΚΕΥῌ ΤΗΣ Α′ ΕΒΔΟΜΑΔΟΣ.

Στιχηρον Ιδιομελον. Ηχος πλ. Α′.

Δεῦτε πιστοὶ ἐπεργασώμεθα, ἐν φωτὶ τὰ ἔργα τοῦ Θεοῦ, ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν· πᾶσαν ἄδικον συγγραφὴν ἀφ᾿ ἑαυτῶν, τοῦ πλησίον ἀφελώμεθα, μὴ τιθέντες πρόσκομμα τούτῳ εἰς σκάνδαλον· ἀφήσωμεν τῆς σαρκὸς τὴν εὐπάθειαν· αὐξήσωμεν τῆς ψυχῆς τὰ χαρίσματα· δώσωμεν ἐνδεέσιν ἄρτον, καὶ προσέλθωμεν Χριστῷ, ἐν μετανοίᾳ βοῶντες· Ὁ Θεὸς ἡμῶν, ἐλέησον ἡμᾶς. (Δίς.)

Εἶτα ψάλλομεν τὰ δ′. Μαρτυρικά, τὰ τοῦ Ἤχου τῆς Ἑβδομάδος, καὶ μετὰ ταῦτα, τὰ παρόντα δ′·

Ιδιομελα του Αγιου Θεοδωρου. Ηχος Β′.

Δεῦτε φιλομάρτυρες πάντες, πνευματικῶς εὐφρανθῶμεν, καὶ πανηγυρίσωμεν· σήμερον

FOR FRIDAY OF THE FIRST WEEK.

CHANTS. 1ST PLAG. TONE.

Come, ye faithful, let us work in the light the works of God, let us walk honestly as in the day, let us cast away from ourselves every unjust writing against our neighbour, and not put a stumbling-block as occasion to fall in his way; let us put away the enjoyments of the flesh; let us increase the graces of our soul; let us give bread to those who lack; let us draw near to Christ in penitence and cry: O our God, have mercy upon us. (Twice.)

Then the four hymns of the Martyrs of the Tone of the week are sung, and after them the four following:—

CHANTS OF ST THEODORE. 2ND TONE.

Come, all ye who love to honour the martyrs, let us rejoice in the spirit and keep festival; for

γὰρ προτίθεται τράπεζαν μυστικὴν, ὁ μάρτυς Θεόδωρος εὐφραίνουσαν τοὺς φιλεόρτους ἡμᾶς, τοῦ βοῆσαι πρὸς αὐτόν· Χαίροις Ἀθλοφόρε ἀήττητε, ὁ τὰς ἀπειλὰς τῶν τυράννων ἐπὶ γῆς καταστρεψάμενος· χαίροις, ὁ τὸ πήλινόν σου σῶμα, διὰ Χριστὸν τὸν Θεόν, ἐκδεδωκὼς ταῖς βασάνοις· χαίροις, ὁ ἐν ποικίλοις κινδύνοις, δόκιμος στρατιώτης ἀναδειχθεὶς τῆς οὐρανίου Στρατιᾶς. Διὸ δυσωποῦμέν σε, Μαρτύρων ἐγκαλλώπισμα, πρέσβευε ὑπὲρ τῶν ψυχῶν ἡμῶν.

Ηχος ο Αυτος.

Τὴν θεοδώρητον χάριν, τῶν θαυμάτων σου Μάρτυς Θεόδωρε, πᾶσιν ἐφαπλοῖς, τοῖς πίστει σοι προστρέχουσι· δι' ἧς εὐφημοῦμέν σε λέγοντες· Αἰχμαλώτους λυτροῦσαι, θεραπεύεις νοσοῦντας, πενομένους πλουτίζεις, καὶ διασώζεις πλέοντας· μάταιον δρασμόν, ἐπέχεις οἰκετῶν, καὶ ζημίας φανέρωσιν ποιεῖς, τοῖς συληθεῖσιν Ἀθλητά· καὶ στρατιώτας παιδεύεις τῆς ἁρπαγῆς ἀπέχεσθαι· νηπίοις χαρίζεις, συμπαθῶς τὰ αἰτήματα· θερμὸς εὑρίσκῃ προστάτης, τοῖς ἐπιτελοῦσί σου τὸ ἱερὸν μνημόσυνον· μεθ' ὧν καὶ ἡμῖν Ἀθλητὰ ἱερώ-

to-day the mystic table is spread, and the martyr Theodore rejoices with us who keep the feast and cry to him: Hail! unconquered champion, who didst frustrate the threats of earthly tyrants; Hail! thou who to tortures gavest thy body of clay for Christ our God; Hail! thou who didst prove thyself, in manifold dangers, a tried soldier of the heavenly armies. Thee we implore, O boast of the martyrs, intercede for our souls.

Same Tone.

Thou, O Martyr Theodore, dost extend the grace of thy God-given wonders to all who with faith hasten to thee; wherefore we honour thee saying: Thou releasest the captives, thou healest the sick, thou enrichest the poor, and thou guardest those who travel by water; thou stayest the unavailing flight of slaves, and thou, O Athlete, makest manifest to those who have been robbed, whence they have sustained loss; thou instructest armies to refrain from plunder; thou hearest with sympathy the requests of children; mayest thou be found a warm protector by those

τατε, τοῖς ἀνυμνοῦσί σου τὸ μαρτύριον αἴτησαι παρὰ Χριστοῦ τὸ μέγα ἔλεος.

Ηχος ο Αυτος.

Δῶρον Θεοῦ ὑπέρτατον, ἀνεδείχθης Μάρτυς Θεόδωρε· ὅτι καὶ μετὰ τέλος, ὡς ζῶν, τοῖς προστρέχουσι παρέχεις τὰς αἰτήσεις. Ὅθεν υἱὸν ἁρπαγέντα γυναίου ποτέ, δοριάλωτον ἐν ἀλλοπίστῳ στρατῷ, ἐπιστᾶσα ἡ χήρα, τοῖς δάκρυσι τὸν Ναόν σου κατέβρεχεν· αὐτὸς δὲ ὡς συμπαθής, ἐφ' ἵππῳ λευκῷ ἐπιβάς, ταύτης τὸν παῖδα, ἀοράτως παρέστησας, καὶ μετὰ τοῦτο, σὺν τούτῳ ἐνεργῶν, τοὶς θαύμασιν οὐκ ἔλιπες. Ἀλλ' αἴτησαι Χριστὸν τὸν Θεόν, σωθῆναι τὰς ψυχὰς ἡμῶν.

Ηχος ο Αυτος.

Θείων δωρεῶν ἐπώνυμόν σε γεραίρω, τρισμάκαρ Θεόδωρε· τοῦ φωτὸς γὰρ τοῦ θείου, ἄδυτος φωστὴρ ἀναδειχθείς, κατέλαμψας ἄθλοις σου, τὴν σύμπασαν Κτίσιν· καὶ πυρὸς ἀκμαιότερος φανείς, τὴν φλόγα κατέσβεσας· καὶ τοῦ δολίου δράκοντος τὴν κάραν συνέτρι-

who keep thy holy commemoration; with them, O most holy Athlete, for us who sing thy praise, do thou plead with Christ for the great Mercy.

Same Tone.

Thou, O Martyr Theodore, wast manifested as supreme gift of God, for even after thine end, thou as one living, dost grant the petitions of those who hasten to thee. When once the son of a poor woman had been stolen away and taken captive into the camp of another belief, the widow with fervent faith came and watered thy shrine with her tears, and thou wast compassionate, and going forth on a white horse, didst protect her son, being thyself unseen by him, and afterwards working through him, thou didst not cease from signs and wonders. Wherefore do thou entreat Christ our God to save our souls.

Same Tone.

O thrice-holy Theodore, named for thy divine gifts, I extol thee, for thou wast manifested as an unsetting luminary of the divine light, and thou hast illumined with thy labours the whole Creation. Thou appearest more vivid than fire in that thou didst extinguish flame; thou shatteredst the head

ψας· διὸ ἐν τοῖς ἄθλοις σου, Χριστὸς ἐπικαμφθείς, ἐστεφάνωσε τὴν θείαν κάραν σου. Μεγαλομάρτυς Ἀθλητά, ὡς ἔχων παῤῥησίαν πρὸς Θεόν, ἐκτενῶς ἱκέτευε, ὑπὲρ τῶν ψυχῶν ἡμῶν.

Δόξα . . . Ἦχος πλ. β΄.

Ὀργάνῳ χρησάμενος ὁ δυσμενής, τῷ συναποστάτῃ Τυράννῳ, δι' ἐπινοίας χαλεπῆς, τὸν νηστείᾳ καθαγνιζόμενον λαὸν εὐσεβῆ, τοῖς ἐκ μιαρῶν θυσιῶν κεχραμένοις βρώμασιν, ἐπειρᾶτο καταμιαίνειν· ἀλλ' αὐτὸς τὸ ἐκείνου μηχάνημα, σοφωτέρᾳ διέλυσας ἐπινοίᾳ, ὄναρ ἐπιστὰς, τῷ τότε Ἀρχιερεῖ, καὶ τὸ βαθὺ τῆς γνώμης ἀνακαλύπτων, καὶ τὸ ἄτοπον τοῦ ἐγχειρήματος ὑποδηλῶν· καὶ δή σοι χαριστήρια θύοντες, σωτῆρα ἐπιγραφόμεθα, ἐτήσιον ἀνάμνησιν τοῦ γενομένου ποιούμενοι, καὶ τὸ λοιπὸν ἐξαιτούμενοι, τῶν ἐπινοιῶν τοῦ πονηροῦ, ἀβλαβεῖς περισώζεσθαι, ταῖς πρὸς Θεόν σου πρεσβείαις, μεγαλομάρτυς Θεόδωρε.

Καὶ νῦν . . . Θεοτοκίον.

Γίνεται ἡ εἴσοδος καὶ μετὰ τό, Φῶς ἱλαρὸν (σελ. 39), εὐθὺς τὰ Ἀναγνώσματα.

of the crafty dragon; wherefore, in the midst of thy labours, Christ Himself bent down to crown thy sacred head. O great Martyr and Athlete, having boldness towards God, do thou fervently supplicate for our souls.

Glory be . . . 2ND PLAG. TONE.

The Enemy by employing as his tool the Apostate Tyrant, through a cruel device tried to pollute, with food used for impious sacrifices, the people who were keeping a godly fast. Thou didst, however, frustrate his scheme by a more subtle device, and didst cause a dream to come to the High Priest of that day discovering the depth of the plan and secretly showing to him the folly of the thing purposed. Thee, truly, we inscribe as a saviour, and sacrifice thankofferings to thee, making yearly remembrance of the event, and further we beseech thee, thou great Martyr Theodore, that we, being unharmed by the devices of the Evil One, may be saved, through thy intercessions with God.

Now and . . . Hymn of the Virgin.

The Entry takes place, and after Gladsome light . . . (page 39) then the Readings.

ΠΡΟΚΕΙΜΕΝΟΝ. ΗΧΟΣ ΠΛ. Α΄.

ΨΑΛ. ΙΘ΄.

Ἐπακοῦσαί σου Κύριος ἐν ἡμέρᾳ θλίψεως.

Στίχ. Ὑπερασπίσαι σου τὸ Ὄνομα τοῦ Θεοῦ Ἰακώβ.

ΓΕΝΕΣΕΩΣ ΤΟ ΑΝΑΓΝΩΣΜΑ, Κεφ. Β΄. 20.

Ἐκάλεσεν Ἀδὰμ ὀνόματα πᾶσι τοῖς κτήνεσι, καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ, καὶ πᾶσι τοῖς θηρίοις τῆς γῆς· τῷ δὲ Ἀδὰμ οὐχ εὑρέθη βοηθὸς ὅμοιος αὐτῷ. Καὶ ἐπέβαλεν ὁ Θεὸς ἔκστασιν ἐπὶ τὸν Ἀδάμ, καὶ ὕπνωσε· καὶ ἔλαβε μίαν τῶν πλευρῶν αὐτοῦ, καὶ ἀνεπλήρωσε σάρκα ἀντ᾽ αὐτῆς. Καὶ ᾠκοδόμησε Κύριος ὁ Θεὸς τὴν πλευράν, ἣν ἔλαβεν ἀπὸ τοῦ Ἀδὰμ εἰς Γυναῖκα· καὶ ἤγαγεν αὐτὴν πρὸς τὸν Ἀδάμ. Καὶ εἶπεν Ἀδάμ, Τοῦτο νῦν ὀστοῦν ἐκ τῶν ὀστῶν μου, καὶ σὰρξ ἐκ τῆς σαρκός μου· αὕτη κληθήσεται Γυνή, ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήφθη αὕτη. Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Καὶ ἦσαν οἱ δύο γυμνοὶ ὅ, τε Ἀδὰμ

Offertory. 1st Plag. Tone.
Psalm XIX.

The Lord hear thee in the day of trouble.

Line. The Name of the God of Jacob defend thee.

The Reading from Genesis, Chap. ii. 20.

And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from Adam, made he a woman, and brought her unto Adam. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, Adam and his wife, and were not ashamed. (Chap. iii. 1.) Now the serpent was more subtil than any beast of the field which the Lord God had made. And

καὶ ἡ γυνὴ αὐτοῦ, καὶ οὐκ ᾐσχύνοντο. (Κεφ. Γ'. 1.) Ὁ δὲ ὄφις ἦν φρονιμώτατος πάντων τῶν θηρίων τῶν ἐπὶ τῆς γῆς, ὧν ἐποίησε Κύριος ὁ Θεός. Καὶ εἶπεν ὁ ὄφις τῇ γυναικί· Τί ὅτι εἶπεν ὁ Θεός· οὐ μὴ φάγητε ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ Παραδείσῳ; Καὶ εἶπεν ἡ γυνὴ τῷ ὄφει· Ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ Παραδείσῳ φαγώμεθα· ἀπὸ δὲ τοῦ καρποῦ τοῦ ξύλου, ὅ ἐστιν ἐν μέσῳ τοῦ Παραδείσου, εἶπεν ὁ Θεός, οὐ φάγεσθε ἀπ' αὐτοῦ, οὐδὲ μὴ ἅψησθε αὐτοῦ, ἵνα μὴ θανάτῳ ἀποθανεῖσθε. Καὶ εἶπεν ὁ ὄφις τῇ γυναικί· Οὐ θανάτῳ ἀποθανεῖσθε· ᾔδει γὰρ ὁ Θεός, ὅτι ᾗ δ'ἂν ἡμέρᾳ φάγητε ἀπ' αὐτοῦ, διανοιχθήσονται ὑμῶν οἱ οφθαλμοὶ, καὶ ἔσεσθε ὡς θεοὶ γινώσκοντες καλὸν καὶ πονηρόν. Καὶ εἶδεν ἡ γυνή, ὅτι καλὸν τὸ ξύλον εἰς βρῶσιν, καὶ ὅτι ἀρεστὸν τοῖς ὀφθαλμοῖς ἰδεῖν, καὶ ὡραῖόν ἐστι τοῦ κατανοῆσαι· καὶ λαβοῦσα ἡ γυνὴ τοῦ καρποῦ αὐτοῦ, ἔφαγε· καὶ ἔδωκε καὶ τῷ ἀνδρὶ αὐτῆς μετ' αὐτῆς καὶ ἔφαγον. Καὶ διηνοίχθησαν οἱ οφθαλμοὶ τῶν δύο, καὶ ἔγνωσαν ὅτι γυμνοὶ ἦσαν· καὶ ἔῤῥαψαν φύλλα συκῆς, καὶ ἐποίησαν ἑαυτοῖς περιζώματα. Καὶ ἤκουσαν τῆς φωνῆς Κυρίου τοῦ Θεοῦ, περιπατοῦντος ἐν τῷ

he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Adam, where art thou? And he said,

Παραδείσῳ τὸ δειλινόν· καὶ ἐκρύβησαν, ὅ, τε Ἀδὰμ καὶ ἡ γυνὴ αὐτοῦ, ἀπὸ προσώπου Κυρίου τοῦ Θεοῦ ἐν μέσῳ τοῦ Παραδείσου. Καὶ ἐκάλεσε Κύριος ὁ Θεὸς τὸν Ἀδάμ, καὶ εἶπεν αὐτῷ· Ἀδὰμ, ποῦ εἶ; Καὶ εἶπεν αὐτῷ· Τῆς φωνῆς σου ἤκουσα, περιπατοῦντος ἐν τῷ Παραδείσῳ, καὶ ἐφοβήθην, ὅτι γυμνός εἰμι, καὶ ἐκρύβην. Καὶ εἶπεν αὐτῷ ὁ Θεός. Τίς ἀνήγγειλέ σοι ὅτι γυμνὸς εἶ; εἰμὴ ἀπὸ τοῦ ξύλου οὗ ἐνετειλάμην σοι τούτου μόνου μὴ φαγεῖν, ἀπ᾿ αὐτοῦ ἔφαγες; Καὶ εἶπεν ὁ Ἀδάμ. Ἡ γυνὴ, ἣν ἔδωκας μετ᾿ ἐμοῦ, αὕτη μοι ἔδωκεν ἀπὸ τοῦ ξύλου, καὶ ἔφαγον. Καὶ εἶπε Κύριος ὁ Θεὸς τῇ γυναικί· Τί τοῦτο ἐποίησας; καὶ εἶπεν ἡ γυνή· ὁ ὄφις ἠπάτησέ με καὶ ἔφαγον. Καὶ εἶπε Κύριος ὁ Θεὸς τῷ ὄφει· Ὅτι ἐποίησας τοῦτο, ἐπικατάρατος εἶ ἀπὸ πάντων τῶν κτηνῶν καὶ ἀπὸ πάντων τῶν θηρίων τῆς γῆς· ἐπὶ τῷ στήθει σου καὶ τῇ κοιλίᾳ πορεύσῃ, καὶ γῆν φαγῇ πάσας τὰς ἡμέρας τῆς ζωῆς σου· καὶ ἔχθραν θήσω ἀνὰ μέσον σοῦ, καὶ ἀνὰ μέσον τῆς γυναικὸς, καὶ ἀνὰ μέσον τοῦ σπέρματός σου καὶ ἀνὰ μέσον τοῦ σπέρματος αὐτῆς· αὐτός σου τηρήσει κεφαλήν, καὶ σὺ τηρήσεις αὐτοῦ πτέρναν. Καὶ τῇ γυναικὶ εἶπε· Πλη-

I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And Adam said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the

θύνων πληθυνῶ τὰς λύπας σου, καὶ τὸν στεναγμόν σου· ἐν λύπαις τέξῃ τέκνα, καὶ πρὸς τὸν ἄνδρα σου ἡ ἀποστροφή σου, καὶ αὐτός σου κυριεύσει. Τῷ δὲ Ἀδὰμ εἶπεν· Ὅτι ἤκουσας τῆς φωνῆς τῆς γυναικός σου, καὶ ἔφαγες ἀπὸ τοῦ ξύλου, οὗ ἐνετειλάμην σοι τούτου μόνου μὴ φαγεῖν ἀπ' αὐτοῦ ἔφαγες, ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου· ἐν λύπαις φαγῇ αὐτὴν πάσας τὰς ἡμέρας τῆς ζωῆς σου· ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι, καὶ φαγῇ τὸν χόρτον τοῦ ἀγροῦ· ἐν ἱδρῶτι τοῦ προσώπου φαγῇ τὸν ἄρτον σου, ἕως τοῦ ἀποστρέψαι σε εἰς τὴν γῆν ἐξ ἧς ἐλήφθης· ὅτι γῆ εἶ, καὶ εἰς γῆν ἀπελεύσῃ. Καὶ ἐκάλεσεν Ἀδὰμ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ, Ζωή· ὅτι αὕτη μήτηρ πάντων τῶν ζώντων.

Προκειμενον. Ηχος πλ. Β'.
Ψλ. Κ'.

Ὑψώθητι, Κύριε, ἐν τῇ δυνάμει σου.

Στίχ. Κύριε, ἐν τῇ δυνάμει σου εὐφρανθήσεται ὁ βασιλεύς.

ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve [*i.e* Life]; because she was the mother of all living.

OFFERTORY. 2ND PLAG. TONE.
PSALM XX.

Be thou exalted, Lord, in thine own strength.

Line. The King shall rejoice in thy strength, O Lord.

Παροιμιων το Αναγνωσμα.

Κεφ. Γ′. 19.

Ὁ Θεὸς τῇ σοφίᾳ ἐθεμελίωσε τὴν γῆν, ἡτοίμασε δὲ Οὐρανοὺς ἐν φρονήσει. Ἐν αἰσθήσει αὐτοῦ ἄβυσσοι ἐῤῥάγησαν, νέφη δὲ ἐῤῥύησαν δρόσον. Υἱὲ, μὴ παραῤῥυῇς· τήρησον δὲ ἐμὴν βουλὴν καὶ ἔννοιαν, ἵνα ζήσῃ ἡ ψυχή σου καὶ χάρις, ᾖ ἐπὶ σῷ τραχήλῳ· ἔσται δὲ ἴασις ταῖς σαρξί σου, καὶ ἐπιμέλεια τοῖς ὀστέοις σου· ἵνα πορεύῃ πεποιθὼς ἐν εἰρήνῃ πάσας τὰς ὁδούς σου, ὁ δὲ πούς σου οὐ μὴ προσκόψῃ· ἐὰν γὰρ κάθῃ, ἄφοβος ἔσῃ· ἐὰν δὲ καθεύδῃς, ἡδέως ὑπνώσεις· καὶ οὐ φοβηθήσῃ πτόησιν ἐπελθοῦσαν, οὐδὲ ὁρμὰς ἀσεβῶν ἐπερχομένας· ὁ γὰρ Κύριος ἔσται ἐπὶ πασῶν ὁδῶν σου, καὶ ἐρείσαι σὸν πόδα, ἵνα μὴ ἀγρευθῇς. Μὴ ἀπόσχου εὐποιεῖν ἐνδεῆ, ἡνίκα ἂν ἔχῃ ἡ χείρ σου βοηθεῖν. Μὴ εἴπῃς· Ἐπανελθὼν ἐπάνηκε, καὶ αὔριον δώσω, δυνατοῦ σου ὄντος εὐποιεῖν· οὐ γὰρ οἶδας τί τέξεται ἡ ἐπιοῦσα. Μὴ τέκταινε ἐπὶ σὸν φίλον κακὰ, παροικοῦντα καὶ πεποιθότα ἐπὶ σοί. Μὴ φιλεχθρήσῃς πρὸς ἄνθρωπον μάτην, ἵνα μή τι εἰς σέ ἐργάσηται κακόν. Μὴ κτήσῃ κακῶν

The Reading from Proverbs. Chap. iii. 19.

The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. My son, let not them depart from thine eyes; keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck; and it shall be health to thy flesh, and safety to thy bones. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken. Withhold not good from him who lacks, when it is in the power of thine hand to do it: say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee: for thou knowest not what the next day will bring forth. Devise not evil against thy neighbour, seeing he dwelleth securely by thee. Strive

ἀνδρῶν ὀνείδη, μηδὲ ζηλώσῃς τὰς ὁδοὺς αὐτῶν. Ἀκάθαρτος γὰρ ἔναντι Κυρίου πᾶς παράνομος· ἐν δὲ δικαίοις οὐ συνεδρεύει. Κατάρα Κυρίου ἐν οἴκοις ἀσεβῶν· ἐπαύλεις δὲ δικαίων εὐλογοῦνται. Κύριος ὑπερηφάνοις ἀντιτάσσεται· ταπεινοῖς δὲ δίδωσι χάριν.

Τό, Κατευθυνθήτω . . . (ὅρα σελ. 41).
Καὶ ἡ λοιπὴ ἀκολουθία τῶν Προηγιασμένων.

Τῌ ΤΕΤΑΡΤῌ ΤΗΣ Β΄. ΕΒΔΟΜΑΔΟΣ.

Στιχηρον Ιδιομελον. Ηχος Α΄.

Τὴν πνευματικὴν, ἀδελφοὶ, ἀναλαβόντες Νηστειαν, τῇ γλώσσῃ μὴ λαλεῖτε τὰ δόλια, μηδὲ τίθεσθε πρόσκομμα, τῷ ἀδελφῷ εἰς σκάνδαλον· ἀλλὰ τῇ μετανοίᾳ φαιδρύναντες, τὴν τῆς ψυχῆς λαμπάδα, τοῖς δάκρυσι βοήσωμεν τῷ Χριστῷ· Ἄφες ἡμῖν τὰ παραπτώματα ἡμῶν, ὡς φιλάνθρωπος. (Δίς.)

not with a man without cause, if he have done thee no harm. Envy thou not the oppressor, and choose none of his ways. For the froward is abomination to the Lord: neither does he sit with the righteous. The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just. Surely the Lord scorneth the scorners: but he giveth grace unto the lowly.

Then. Let my prayer be set forth . . . (see page 41), and the rest of the Liturgy of the Presanctified.

FOR WEDNESDAY OF THE SECOND WEEK.

CHANT. 1ST TONE.

O brethren, when ye undertake the spiritual Fast, speak no deceit with your tongue, neither put a stumbling-block as occasion to fall in the way of your brother; but by repentance let us make bright the lamp of our soul, that with tears we may cry to Christ: Forgive our transgressions, O merciful Master. (Twice.)

Μαρτυρικον.

Πανεύφημοι Μάρτυρες ὑμᾶς, οὐχ ἡ γῆ κατέκρυψεν, ἀλλ᾽ Οὐρανὸς ὑπεδέξατο· ἠνοίγησαν ὑμῖν, Παραδείσου πύλαι καὶ ἐντὸς γενόμενοι, τοῦ ξύλου τῆς ζωῆς ἀπολαύετε. Χριστῷ πρεσβεύσατε, δωρηθῆναι, ταῖς ψυχαῖς ἡμῶν, τὴν εἰρήνην καὶ τὸ μέγα ἔλεος.

Στιχηρα Προσομοια, Ποιημα Ιωσηφ.
Ηχος Γ΄.

Τῶν θείων Ἀποστόλων, Κύριε δεήσεσι, τὸν τῆς Νηστείας χρόνον, καλῶς ἡμᾶς τελέσαι, κατανύξει διανοίας καταξίωσον, ὡς ἀγαθὸς εὔσπλαγχνε, ἵνα σωζόμενοι, σὲ δοξάζωμεν πάντες.

Μεγάλη καὶ φρικτή σου, Κύριε, ἡ ἔλευσις, ἐν ᾗ καθίσας κρίσιν, δικαίαν ἐκτελέσεις. Μὴ οὖν κρίνῃς με, τὸν κατακεκριμένον· ἀλλ᾽ ὡς Θεὸς φεῖσαί μου, τῶν Ἀποστόλων σου, εὐπροσδέκτοις πρεσβείαις.

Ετερον Ποιημα Θεοδωρου.
Ηχος πλ. Β΄.

Χριστοῦ οἱ Ἀπόστολοι, τῶν γηγενῶν οἱ φωστῆρες, θησαυροὶ κοσμόπλουτοι, τῆς παν-

Hymn of the Martyrs.

O Martyrs, renowned throughout the world, the earth availed not to hide you, but Heaven received you. The gates of Paradise opened before you, and when ye were within ye enjoyed the tree of Life. Intercede therefore with Christ that to our souls may be given peace and the great mercy.

Similar Chants, by Joseph. 3rd Tone.

O righteous Lord, through the prayers of the divine Apostles, grant that the time of the Fast may be by us well spent, and of Thy pity vouchsafe compunction to our minds. that we may all be saved and glorify Thee.

Great and awful is Thy coming, O Lord, in which Thou shalt sit in judgment and execute justice. Judge me not, then, who have been already condemned; but, as God, spare me through the intercessions of Thine apostles, which are acceptable in Thy sight.

Another, by Theodore. 2nd Plag. Tone.

O Apostles of Christ, luminaries of the earth-born, treasures of worldly wealth and of the

σόφου γνώσεως, τοῦ Θεοῦ ἡμῶν, τοὺς ἡμᾶς μέλποντας, πειρασμῶν ῥύσατε, ταῖς ἁγίαις προσευχαῖς ὑμῶν, καὶ τὸν καιρὸν ἡμῖν, τὸν τῶν Νηστειῶν διεξάγετε, νεανικῶς βραβεύοντες, ἐν εἰρήνῃ νῦν τὴν ζωὴν ἡμῶν· ἵνα εὐαρέστως, προφθάσαντες τὸ Πάθος τοῦ Χριστοῦ, ἐν παῤῥησίᾳ προσφέρωμεν, ὕμνους τῷ Θεῷ ἡμῶν.

Καὶ τοῦ Μηναίου, Προσόμοια δ'.

Δόξα . . . Καὶ νῦν . . . Θεοτοκίον.

Γίνεται ἡ εἴσοδος, καὶ μετὰ τό, **Φῶς ἱλαρόν** (σελ. 39), εὐθὺς τὰ Ἀναγνώσματα.

Προκειμενον. Ηχος πλ. Β'.

Ψαλ. ΛΑ'.

Εὐφράνθητε ἐπὶ Κύριον, καὶ ἀγαλλιᾶσθε δίκαιοι.

Στίχ. **Μακάριοι, ὧν ἀφέθησαν αἱ ἀνομίαι.**

all-wise knowledge of our God, by your holy prayers deliver from temptation us who sing. As ye, now in peace, actively direct our lives, do ye also conduct for us the season of the Fast, so that we may acceptably prepare ourselves for the Passion of Christ, and with boldness offer hymns to our God.

And four similar chants from the Menaion.

Glory . . . Now, and for ever . . . Hymn of the Virgin.

The Entry takes place, and after Gladsome light . . . (page 39), then the Readings.

Offertory. 2nd Plag. Tone.
Psalm XXXI.

Be glad, O ye righteous, and rejoice in the Lord.

Line. Blessed are they whose unrighteousnesses are forgiven.

Γενέσεως το Ἀνάγνωσμα.

Κεφ. Δ΄. 16.

Ἐξῆλθε Κάϊν ἀπὸ προσώπου τοῦ Θεοῦ, καὶ ᾤκησεν ἐν γῇ Ναΐδ, κατέναντι Ἐδέμ· καὶ ἔγνω Κάϊν τὴν γυναῖκα αὐτοῦ· καὶ συλλαβοῦσα ἔτεκε τὸν Ἐνώχ. Καὶ ἦν οἰκοδομῶν πόλιν· καὶ ἐπωνόμασε τὴν πόλιν ἐπὶ τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ, Ἐνώχ. Ἐγεννήθη δὲ τῷ Ἐνὼχ Γαϊδάδ· καὶ Γαϊδὰδ ἐγέννησε τὸν Μαλελεήλ· καὶ Μαλελεὴλ ἐγέννησε τὸν Μαθουσάλα· καὶ Μαθουσάλα ἐγέννησε τὸν Λάμεχ. Καὶ ἔλαβεν ἑαυτῷ Λάμεχ δύο γυναῖκας· ὄνομα τῇ μιᾷ, Ἀδά, καὶ ὄνομα τῇ δευτέρᾳ Σελλά. Καὶ ἔτεκεν Ἀδὰ τὸν Ἰωβήλ· οὗτος ἦν πατὴρ οἰκούντων ἐν σκηναῖς κτηνοτρόφων· καὶ ὄνομα τῷ ἀδελφῷ αὐτοῦ Ἰουβάλ· οὗτος ἦν ὁ καταδείξας ψαλτήριον καὶ κιθάραν. Σελλὰ δὲ καὶ αὐτὴ ἔτεκε τὸν Θόβελ· καὶ ἦν σφυροκόπος χαλκεὺς χαλκοῦ, καὶ σιδήρου· ἀδελφὴ δὲ Θόβελ, Νοεμά. Εἶπε δὲ Λάμεχ ταῖς ἑαυτοῦ γυναιξὶν, Ἀδὰ καὶ Σελλά· Ἀκούσατέ μου τῆς φωνῆς, γυναῖκες Λάμεχ, ἐνωτίσασθέ μου τοὺς λόγους· ὅτι ἄνδρα ἀπέκτεινα εἰς τραῦμα ἐμοὶ, καὶ νεανίσκον εἰς μώλωπα ἐμοί.

The Reading from Genesis.
Chap. iv. 16.

And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he built a city, and called the name of the city, after the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron; and the sister of Tubal-cain was Naamah. And Lamech said unto his wives, Adah and Zillah, Hear my voice: ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy

Ὅτι ἑπτάκις ἐκδεδίκηται ἐκ Κάϊν, ἐκ δὲ Λάμεχ ἑβδομηκοντάκις ἑπτά. Ἔγνω δὲ Ἀδὰμ Εὔαν τὴν γυναῖκα αὐτοῦ· καὶ συλλαβοῦσα ἔτεκεν υἱόν· καὶ ἐπωνόμασε τὸ ὄνομα αὐτοῦ, Σὴθ, λέγουσα· Ἐξανέστησε γάρ μοι ὁ Θεὸς σπέρμα ἕτερον ἀντὶ Ἄβελ, ὃν ἀπέκτεινε Κάϊν. Καὶ τῷ Σὴθ ἐγένετο υἱός· ἐπωνόμασε δὲ τὸ ὄνομα αὐτοῦ, Ἐνώς· οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου τοῦ Θεοῦ.

Προκειμενον. Ηχος Α΄.

Ψαλ. ΛΒ΄.

Γένοιτο, Κύριε, τὸ ἔλεός σου ἐφ᾿ ἡμᾶς.

Στίχ. Ἀγαλλιᾶσθε δίκαιοι ἐν Κυρίῳ.

Παροιμιων το Αναγνωσμα.

Κεφ. Ε΄. 15.

Υἱέ, πῖνε ὕδατα ἀπὸ σῶν ἀγγείων, καὶ ἀπὸ σῶν φρεάτων πηγῆς. Ὑπερεκχείσθω σοι τὰ σὰ ὕδατα ἐκ τῆς σῆς πηγῆς, εἰς δὲ σὰς πλατείας διαπορευέσθω τὰ σὰ ὕδατα. Ἔστω σοι μόνῳ ὑπάρχοντα, καὶ μηδεὶς ἀλλότριος

and sevenfold. And Adam knew his wife again, and she bare a son and called his name Seth: for God, said she, hath appointed me another seed instead of Abel whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord God.

Offertory. 1st Tone.
Psalm XXXII.

Let thy merciful kindness, O Lord, be upon us.

Line. Rejoice in the Lord, O ye righteous.

The Reading from Proverbs.
Chap. v. 15.

My son, drink waters out of thine own cistern, and out of thine own well. Let the waters from thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers' with thee. Let thy

μετασχέτω σοι. Ἡ πηγή σου τοῦ ὕδατος ἔστω σοι ἰδία, καὶ συνευφραίνου μετὰ γυναικὸς τῆς ἐκ νεότητός σου. Ἔλαφος φιλίας, καὶ πῶλος σῶν χαρίτων ὁμιλείτω σοι, ἡ δὲ ἰδία ἡγείσθω σου, καὶ συνέστω σοι ἐν παντὶ καιρῷ· ἐν γὰρ τῇ ταύτης φιλίᾳ συμπεριφερόμενος, πολλοστὸς ἔσῃ. Μὴ πολὺς ἴσθι πρὸς ἀλλοτρίαν, μηδὲ συνέχου ἀγκάλαις ταῖς μὴ ἰδίαις· ἐνώπιον γάρ εἰσι τῶν τοῦ Θεοῦ ὀφθαλμῶν ὁδοὶ ἀνδρός, εἰς δὲ πάσας τροχιὰς αὐτοῦ σκοπεύει. Παρανομίαι ἄνδρα ἀγρεύουσι· σειραῖς δὲ τῶν ἑαυτοῦ ἁμαρτιῶν ἕκαστος σφίγγεται. (Κεφ. ΣΤ΄. 1.) Οὗτος τελευτᾷ μετὰ ἀπαιδεύτων· ἐκ δὲ πλήθους τῆς ἑαυτοῦ βιότητος ἐξεῤῥίφη, καὶ ἀπώλετο δι᾽ ἀφροσύνην. Υἱέ, ἐὰν ἐγγυήσῃ σὸν φίλον, παραδώσεις σὴν χεῖρα ἐχθρῷ· παγὶς γὰρ ἰσχυρὰ ἀνδρὶ τὰ ἴδια χείλη, καὶ ἁλίσκεται χείλεσιν ἰδίου στόματος. Ποίει υἱέ, ἃ ἐγώ σοι ἐντέλλομαι καὶ σώζου.

Τό, Κατευθυνθήτω . . . (ὅρα σελ. 41). Καὶ ἡ λοιπὴ ἀκολουθία τῶν Προηγιασμένων.

fountain of water be thine own only: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her be considered thine and be with thee at all times; and be thou ravished always with her love. And why wilt thou be ravished with a strange woman, and be embraced by the arms of a stranger? For the ways of man are before the eyes of the Lord, and he pondereth all his goings. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his own sins. He shall die without instruction; and from the plenitude of his substance he shall be cast out and in his folly he shall go astray. My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger: for his own lips are a strong snare to a man, and he is taken by the lips of his own mouth: do this now, my son, that I command thee, and deliver thyself.

Then, Let my prayer be set forth . . . (see page 41), and the rest of the Liturgy of the Presanctified.

ΤΗ͂ ΠΑΡΑΣΚΕΥΗ͂ ΤΗΣ Β΄. ΕΒΔΟΜΑΔΟΣ.

Ἰδιόμελον. Ἦχος Δ΄.

Νῦν καιρὸς εὐπρόσδεκτος, νῦν ἡμέρα σωτηρίας· ἐν τῷ πλήθει τοῦ ἐλέους σου, ἐπίσκεψαί μου τὴν ψυχήν, καὶ τὸ φορτίον τῶν ἀνομιῶν μου, ἄνες μόνε Φιλάνθρωπε. (Δίς.)

Εἶτα τὰ δ΄. Μαρτυρικὰ τὰ κατὰ τὸν τυχόντα Ἦχον, καὶ δ΄. τοῦ Μηναίου. **Δόξα** . . . τὸ Νεκρώσιμον, **Καὶ νῦν** . . . Θεοτοκίον τὰ τοῦ Ἤχου. Γίνεται ἡ Εἴσοδος καὶ μετὰ τό, **Φῶς ἱλαρόν** . . . (σελ. 39), εὐθὺς τὰ Ἀναγνώσματα.

Προκείμενον. Ἦχος Δ΄.

Ψαλ. ΛΘ.

Τὸ ἔλεός σου, Κύριε, καὶ ἡ ἀλήθειά σου.

Στίχ. Ὑπομένων ὑπέμεινα τὸν Κύριον.

FOR FRIDAY OF THE SECOND WEEK.

Chant. 4th Tone.

Now is the accepted time, now is the day of salvation ; in the riches of Thy mercy do Thou visit my soul, and take away the burden of my transgressions, O Thou Who alone art merciful. (Twice.)

Then the four Hymns of the Martyrs of the Tone and four from the Menaion. Glory . . . Chant for the Dead. Now and for ever . . . and Hymn of the Virgin of the Tone. The Entry takes place, and after Gladsome light . . . (page 39), then the Readings.

Offertory. 4th Tone.
Psalm XXXIX.

Thy loving-kindness, O Lord, and thy truth.

Line. I waited patiently for the Lord.

Γενέσεως τὸ Ἀνάγνωσμα.

Κεφ. Ε΄. 32.

Νῶε ἦν ἐτῶν πεντακοσίων· καὶ ἐγέννησε Νῶε τρεῖς υἱοὺς, τὸν Σήμ, τὸν Χάμ, καὶ τὸν Ἰάφεθ. (Κεφ. ΣΤ΄. 1.) Καὶ ἐγένετο, ἡνίκα ἤρξαντο οἱ ἄνθρωποι πολλοὶ γίνεσθαι ἐπὶ τῆς γῆς, καὶ θυγατέρες ἐγεννήθησαν αὐτοῖς. Ἰδόντες δὲ οἱ υἱοὶ τοῦ Θεοῦ τὰς θυγατέρας τῶν ἀνθρώπων, ὅτι καλαί εἰσιν, ἔλαβον ἑαυτοῖς γυναῖκας ἀπὸ πασῶν, ὧν ἐξελέξαντο. Καὶ εἶπε Κύριος ὁ Θεός· Οὐ μὴ καταμείνῃ τὸ πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις εἰς τὸν αἰῶνα, διὰ τὸ εἶναι αὐτοὺς σάρκας· ἔσονται δὲ αἱ ἡμέραι αὐτῶν, ἑκατὸν εἴκοσιν ἔτη. Οἱ δὲ γίγαντες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις· καὶ μετ' ἐκεῖνο, ὡς ἂν εἰσεπορεύοντο οἱ υἱοὶ τοῦ Θεοῦ πρὸς τὰς θυγατέρας τῶν ἀνθρώπων, καὶ ἐγεννῶσαν ἑαυτοῖς· ἐκεῖνοι ἦσαν οἱ γίγαντες οἱ ἀπ' αἰῶνος, οἱ ἄνθρωποι οἱ ὀνομαστοί. Ἰδὼν δὲ Κύριος ὁ Θεός, ὅτι ἐπληθύνθησαν αἱ κακίαι τῶν ἀνθρώπων ἐπὶ τῆς γῆς, καὶ πᾶς τις διανοεῖται ἐν τῇ καρδίᾳ αὐτοῦ ἐπιμελῶς ἐπὶ τὰ πονηρὰ πάσας τὰς ἡμέρας· καὶ ἐνεθυμήθη

The Reading from Genesis.
Chap. v. 32.

And Noah was five hundred years old: and Noah begat three sons, Shem, Ham, and Japheth. (Chap. vi. 1.) And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord God said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And the Lord God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented God that he had made man on the earth, and it grieved him. And he said, I will destroy man whom I have made, from the face of the earth; both man, and beast, and the creeping thing, and

ὁ Θεός, ὅτι ἐποίησε τὸν ἄνθρωπον ἐπὶ τῆς γῆς, καὶ διενοήθη, καὶ εἶπεν· Ἀπαλείψω τὸν ἄνθρωπον, ὃν ἐποίησα, ἀπὸ προσώπου τῆς γῆς, ἀπὸ ἀνθρώπου ἕως κτήνους, καὶ ἀπὸ ἑρπετῶν ἕως τῶν πετεινῶν τοῦ Οὐρανοῦ, ὅτι μετεμελήθην, ὅτι ἐποίησα αὐτούς· Νῶε δὲ εὗρε χάριν ἐναντίον Κυρίου τοῦ Θεοῦ.

ΠΡΟΚΕΙΜΕΝΟΝ. ΗΧΟΣ ΠΛ. Β.
ΨΑΛ. Μ΄.

Ἐγὼ εἶπα· Κύριε, ἐλέησόν με.

Στίχ. Μακάριος ὁ συνιὼν ἐπὶ πτωχόν.

ΠΑΡΟΙΜΙΩΝ ΤΟ ΑΝΑΓΝΩΣΜΑ.
Κεφ. ΣΤ΄. 20.

Υἱὲ, φύλασσε νόμους πατρός σου, καὶ μὴ ἀπώσῃ θεσμοὺς μητρός σου· ἄφαψαι δὲ αὐτοὺς ἐπὶ σῇ ψυχῇ διαπαντὸς, καὶ ἐγκλοίωσαι περὶ σῷ τραχήλῳ. Ἡνίκα ἂν περιπατῇς, ἐπάγου αὐτήν, καὶ μετὰ σοῦ ἔστω· ὡς δ᾽ ἂν καθεύδῃς, φυλασσέτω σε, ἵνα ἐγειρομένῳ συλλαλῇ σοι. Ὅτι λύχνος ἐντολὴ νόμου καὶ φῶς, καὶ ὁδὸς ζωῆς, καὶ ἔλεγχος, καὶ παιδεία, τοῦ διαφυλάσσειν σε ἀπὸ γυναικὸς ὑπάνδρου, καὶ ἀπὸ διαβολῆς γλώσσης ἀλλοτρίας. Υἱέ, μή σε

the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord God.

Offertory. 2nd Plag. Tone. Psalm XL.

And I said, Lord, have mercy upon me.
Line. Blessed is he that considereth the poor.

The Reading from Proverbs. Chap. vi. 20.

My son, keep the commandment of thy father and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light, and reproofs of instruction are the way of life: to keep thee from the married woman, from the flattery of the tongue of a strange woman. My son, lust not

νικήσῃ κάλλους ἐπιθυμία, μηδὲ ἀγρευθῇς σοῖς ὀφθαλμοῖς, μηδὲ συναρπασθῇς ἀπὸ τῶν αὐτῆς βλεφάρων· τιμὴ γὰρ πόρνης, ὅση καὶ ἑνὸς ἄρτου· γυνὴ δὲ ἀνδρῶν τιμίας ψυχὰς ἀγρεύει. Ἀποδήσει τις πῦρ ἐν κόλπῳ, τὰ δὲ ἱμάτια οὐ κατακαύσει; Ἢ περιπατήσει τις ἐπ' ἀνθράκων πυρός, τοὺς δὲ πόδας οὐ κατακαύσει; Οὕτως ὁ εἰσελθὼν πρὸς γυναῖκα ὕπανδρον· οὐκ ἀθωωθήσεται, οὐδὲ πᾶς ὁ ἁπτόμενος αὐτῆς. Οὐ θαυμαστόν, ἐὰν ἁλῷ τις κλέπτων· κλέπτει γάρ, ἵνα ἐμπλήσῃ ψυχὴν πεινῶσαν· ἐὰν δὲ ἁλῷ, ἀποτίσει ἑπταπλάσια, καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ δούς, ῥύσεται ἑαυτόν. Ὁ δὲ μοιχὸς δι' ἔνδειαν φρενῶν, ἀπώλειαν τῇ ψυχῇ αὐτοῦ περιποιεῖται· ὀδύνας τε καὶ ἀτιμίας ὑποφέρει, τό τε ὄνειδος αὐτοῦ οὐκ ἐξαλειφθήσεται εἰς τὸν αἰῶνα. Μεστὸς γὰρ ζήλου θυμὸς ἀνδρὸς αὐτῆς, οὐ φείσεται ἐν ἡμέρᾳ κρίσεως· οὐκ ἀνταλλάξεται οὐδενὸς λύτρου τὴν ἔχθραν, οὐδὲ μὴ διαλυθῇ πολλῶν δώρων. (Κεφ. Ζ΄. 1.) Υἱέ, φύλασσε ἐμοὺς λόγους, τὰς δὲ ἐμὰς ἐντολὰς κρύψον παρὰ σεαυτῷ. Υἱέ, τίμα τὸν Κύριον, καὶ ἰσχύσεις· πλὴν δὲ αὐτοῦ, μὴ φοβοῦ ἄλλον.

Τό, Κατευθυνθήτω . . . (ὅρα σελ. 41). Καὶ ἡ λοιπὴ ἀκολουθία τῶν Προηγιασμένων.

after her beauty in thine heart; neither be thou caught by thine eyes, nor let her take thee with her eyelids: for the price of a harlot is as a piece of bread; and a woman hunts for the precious souls of men. Can a man take fire in his bosom, and his clothes not be burnt? Can one go upon hot coals, and his feet not be burnt? So he that goeth in to a married woman, and whosoever toucheth her, shall not be innocent. Men do not wonder at a thief, if he steal to satisfy his soul when he is hungry; but if he be found, he shall restore sevenfold; he shall give all the substance of his house. But whoso committeth adultery lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away. For jealousy is the rage of her husband; therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts. (Chap. vii. 1.) My son, keep my words, and lay up my commandments with thee. My son, honour the Lord, and thou shalt be strong; and fear thou him only.

Then, Let my prayer be set forth . . .(see page 41), and the rest of the Liturgy of the Presanctified.

ΤΗ͂ ΤΕΤΑΡΤΗ͂ ΤΗΣ Γ΄. ΕΒΔΟΜΑΔΟΣ.

Ἰδιόμελον. Ἦχος Δ΄.

Ἀσώτως διασπείρας τὸν πατρικόν μου πλοῦτον, ἔρημος γέγονα, ἐν τῇ χώρᾳ, οἰκήσας, τῶν πονηρῶν πολιτῶν· καὶ τῇ ἀλογίᾳ ὡμοιώθην ἀνοήτοις κτήνεσι, καὶ πάσης γεγύμνωμαι θείας χάριτος· διὸ ἐπιστρέψας βοῶ σοι, τῷ εὐσπλάγχνῳ καὶ οἰκτίρμονι Πατρί· Ἥμαρτον, δέξαι με μετανοοῦντα ὁ Θεός, καὶ ἐλέησόν με. (Δίς.)

Μαρτυρικόν.

Ἱερεῖα ἔμψυχα, ὁλοκαυτώματα λογικὰ Μάρτυρες Κυρίου, θύματα τέλεια Θεοῦ, Θεὸν γινώσκοντα, καὶ Θεῷ γινωσκόμενα, πρόβατα, ὧν ἡ μάνδρα λύκοις ἀνεπίβατος, πρεσβεύσατε, καὶ ἡμᾶς συμποιμανθῆναι ὑμῖν, ἐπὶ ὕδατος ἀναπαύσεως.

Στιχηρὰ Προσόμοια, ποίημα Ἰωσήφ.
Ἦχος πλ. Β΄.

Ἡλίου αὐγάσματα, τοῦ νοητοῦ δεδειγμένοι, θεόπται Ἀπόστολοι, φωτισμὸν αἰτήσατε, ταῖς

FOR WEDNESDAY OF THE THIRD WEEK.

Chant. 4th Tone.

I have prodigally squandered my paternal inheritance, and I became desolate and dwelt in a land of evil citizens, and in my foolishness I was like unto unreasoning beasts, stripped of every divine grace. Wherefore I returned, and I cry to Thee, O merciful and compassionate Father: I have sinned, receive me, O God, as a penitent and have mercy upon me. (Twice.)

Hymn of the Martyrs.

O Martyrs of the Lord, victims who are rational living burnt-offerings and perfect sacrifices of God, ye who know God and are known of God, sheep within whose fold no wolves may come, intercede, that we may pasture with you beside the still waters.

Similar Chants, by Joseph. 2nd Plag. Tone.

O Apostles who have seen God, ye who are manifested as the radiance of the rational Sun,

ψυχαῖς ἡμῶν, καὶ παθῶν ῥύσασθε, ἀχλυώδους σκότους, καὶ ἡμέραν τὴν σωτήριον, ἰδεῖν πρεσβεύσατε, διὰ πρεσβειῶν καὶ δεήσεων, καρδίας ἐκκαθάραντες, ἃς ὁ πονηρὸς ἐτραυμάτισεν· ὅπως ἡμᾶς πίστει, σωζόμενοι γεραίρωμεν ἀεὶ, τοὺς τῷ πανσόφῳ κηρύγματι, Κόσμον διασώσαντας.

Εἰς χώραν ὁ Ἄσωτος, ἀποδημήσας κακίας, κακῶς ἐδαπάνησα, ὅνπερ Πάτερ εὔσπλαγχνε, πλοῦτον δέδωκας καὶ λιμῷ τήκομαι, ἀγαθῶν πράξεων, καὶ αἰσχύνην παραβάσεως, ἰδοὺ ἐνδέδυμαι, χάριτος ἐνθέου γυμνούμενος, καὶ κράζω σοι τό, Ἥμαρτον· οἶδα γὰρ τὴν σὴν ἀγαθότητα, δέξαι με ὡς ἕνα, οἰκτίρμον τῶν μισθίων σου, Χριστὲ, τῶν Ἀποστόλων δεήσεσι τῶν ἠγαπηκότων σε.

Ἕτερον Προσόμοιον. ποιημα Θεοδωρου.
Ἦχος ὁ αὐτός.

Ἀπόστολοι τοῦ Σωτῆρος, φωστῆρες Οἰκουμένης, καὶ εὐεργέται καὶ σῶσται, οἱ Θεοῦ τῆς δόξης, ὡς οὐρανοὶ διηγήτορες, καὶ πεποικιλμένοι τοῖς ἄστροις τῶν θαυμάτων, καὶ τοῖς τέρασι τῶν ἰάσεων, ἐκτενῶς ὑπὲρ ἡμῶν, τὰς

entreat for illumination for our souls and deliver us from the gloomy darkness of suffering; intercede that we may behold the day of salvation, and through your prayers and intercessions cleanse our hearts which the evil one has wounded: so that we, saved by faith, may ever honour you, who have kept the world safe by your all-wise preaching.

I, the Prodigal, have wandered away into a land of evil, and have viciously squandered the wealth which Thou, the compassionate Father, hadst given me, and I pine with hunger. Behold, I have been clothed with the shame of transgression, I am stripped of righteous deeds and of divine grace. I cry to Thee: I have sinned. I know Thy righteousness; receive me, O Christ, of Thy pity, as one of Thy hired servants, through the prayers of the Apostles who love Thee.

Another Similar Chant, by Theodore. The Same Tone.

O beneficent Apostles of the Saviour, and protecting torchbearers of the Universe, who are as heavenly narrators of the glory of God, ye who are variously adorned with the stars of wonders, and with the signs of the gift of healing, do ye

ἱκετηρίας Κυρίῳ προσάγετε, εἰς ὀσμὴν ἄχραντον, τὰς εὐχὰς δεχθῆναι ἡμῶν, καὶ ἀξιωθῆναι τὸν ζωηφόρον Σταυρόν, καὶ προσπτύξασθαι, καὶ βλέψαι φόβῳ ἅπαντας· αὐτοῦ τῇ προσκυνήσει, κατάπεμψον ἡμῖν τὰ ἐλέη σου, Σωτὴρ ὡς φιλάνθρωπος.

Καὶ τοῦ Μηναίου προσόμοια δ΄. Δόξα . . . Καὶ νῦν . . . Θεοτοκίον. Γίνεται ἡ εἴσοδος καὶ μετὰ τό, Φῶς ἱλαρὸν (σελ. 39), εὐθὺς τὰ Ἀναγνώσματα.

ΠΡΟΚΕΙΜΕΝΟΝ. ΗΧΟΣ Δ΄. ΨΑΛ. ΝΑ΄.

Ἤλπισα ἐπὶ τὸ ἔλεος τοῦ Θεοῦ εἰς τὸν αἰῶνα.

Στίχ. Τί ἐγκαυχᾷ ἐν κακίᾳ ὁ δυνατός;

ΓΕΝΕΣΕΩΣ ΤΟ ΑΝΑΓΝΩΣΜΑ.
Κεφ. Ζ΄. 6.

Νῶε ἦν ἐτῶν ἑξακοσίων, καὶ ὁ κατακλυσμὸς τοῦ ὕδατος ἐγένετο ἐπὶ τῆς γῆς. Εἰσῆλθε δὲ Νῶε, καὶ οἱ υἱοὶ αὐτοῦ καὶ ἡ γυνὴ αὐτοῦ, καὶ αἱ γυναῖκες τῶν υἱῶν αὐτοῦ μετ᾽ αὐτοῦ εἰς τὴν κιβωτὸν, διὰ τὸ ὕδωρ τοῦ κατα-

fervently offer supplication to the Lord for us, that He may receive our prayers as a pure fragrance, and make us all worthy to embrace and behold with fear the life-bearing Cross; by our adoration of it do Thou, O compassionate Saviour, send down Thy mercies upon us.

And four similar Chants from the Menaion. Glory . . . Now and . . . Hymn of the Virgin. The Entry takes place, and after Gladsome light . . . (page 39), then the Readings.

OFFERTORY. 4TH TONE. PSALM LI.

My trust is in the tender mercy of God for ever.

Line. Why boastest thou thyself, thou tyrant, that thou canst do mischief?

THE READING FROM GENESIS.
Chap. vii. 6.

And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean fowls, and of fowls

κλυσμοῦ. Καὶ ἀπὸ τῶν πετεινῶν τῶν καθαρῶν, καὶ ἀπὸ τῶν πετεινῶν τῶν μὴ καθαρῶν, καὶ ἀπὸ τῶν κτηνῶν τῶν καθαρῶν, καὶ ἀπὸ τῶν κτηνῶν τῶν μὴ καθαρῶν, καὶ ἀπὸ τῶν θηρίων, καὶ ἀπὸ πάντων τῶν ἑρπόντων ἐπὶ τῆς γῆς, δύο δύο εἰσῆλθον πρὸς Νῶε εἰς τὴν κιβωτόν, ἄρσεν καὶ θῆλυ, καθὰ ἐνετείλατο ὁ Θεὸς τῷ Νῶε.

Προκειμενον. Ηχος Δʹ. Ψαλ. ΝΒʹ.

Ἐν τῷ ἐπιστρέψαι Κύριον τὴν αἰχμαλωσίαν τοῦ λαοῦ αὐτοῦ.

Στίχ. Εἶπεν ἄφρων ἐν καρδίᾳ αὐτοῦ· Οὐκ ἔστι Θεός.

Παροιμιων το Αναγνωσμα.
Κεφ. Θʹ. 12.

Υἱέ, ἐὰν σοφὸς γένῃ σεαυτῷ, σοφὸς ἔσῃ καὶ τοῖς πλησίον σου· ἐὰν δὲ κακὸς ἀποβῇς, μόνος ἂν ἀντλήσεις τὰ κακά. Υἱὸς πεπαιδευμένος σοφὸς ἔσται, τῷ δὲ ἄφρονι διακόνῳ χρήσεται; ὃς ἐρείδεται ἐπὶ ψεύδεσιν, οὗτος ποιμαινεῖ ἀνέμους, ὁ δ᾽ αὐτὸς διώξεται ὄρνεα πετόμενα· ἀπέλιπε γὰρ ὁδοὺς τοῦ ἑαυτοῦ ἀμπελῶνος, τοὺς δὲ ἄξονας τοῦ ἰδίου γεωργίου

that are not clean, and of clean cattle and of cattle that are not clean, and of beasts and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

Offertory. 4th Tone. Psalm LII.

When the Lord turned again the captivity of his people.

Line. The fool hath said in his heart: There is no God.

The Reading from Proverbs. Chap. ix. 12.

My son, if thou be wise for thyself thou shalt be wise also for thy neighbour: but if thou scornest, thou alone shalt bear the evil. The son who is chastened is wise, but to the fool there is lack of a servant. He that stays himself upon lies tends the winds, and he will follow after birds in their flight; he forsakes the ways of his own vineyard, and he wanders from the paths of his

πεπλάνηται. Διαπορεύεται δὲ δι᾿ ἀνύδρου ἐρήμου, καὶ γῆν διατεταγμένην ἐν διψώδεσι, συνάγει δὲ χερσὶν ἀκαρπίαν. Γυνὴ ἄφρων καὶ θρασεῖα, ἐνδεὴς ψωμοῦ γίνεται, ἣ οὐκ ἐπίσταται αἰσχύνην· ἐκάθισεν ἐπὶ θύραις τοῦ ἑαυτῆς οἴκου, ἐπὶ δίφρου ἐμφανῶς ἐν πλατείαις, προσκαλουμένη τοὺς παριόντας καὶ κατευθύνοντας ἐν ταῖς ὁδοῖς αὐτῶν. Ὃς ἐστιν ὑμῶν ἀφρονέστατος, ἐκκλινάτω πρός με· καὶ τοῖς ἐνδεέσι φρονήσεως παρακελεύομαι λέγουσα· Ἄρτων κρυφίων ἡδέως ἅψασθε, καὶ ὕδατος κλοπῆς γλυκεροῦ πίεται. Ὁ δὲ οὐκ οἶδεν, ὅτι γηγενεῖς παρ᾿ αὐτῇ ὄλλυνται, καὶ ἐπὶ πέταυρον Ἅδου συναντᾷ. Ἀλλὰ ἀποπήδησον μὴ χρονίσῃς ἐν τῷ τόπῳ αὐτῆς, μηδὲ ἐπιστήσῃς τὸ σὸν ὄμμα πρὸς αὐτήν· οὕτω γὰρ διαβήσῃ ὕδωρ ἀλλότριον, ἀπὸ δὲ ὕδατος ἀλλοτρίου ἀπόσχου καὶ ἀπὸ πηγῆς ἀλλοτρίας μὴ πίῃς· ἵνα πολὺν ζήσῃς χρόνον, προστεθήσεταί δέ σοι ἔτη ζωῆς.

Τό, Κατευθυνθήτω . . . (ὅρα σελ. 41). Καὶ ἡ λοιπὴ ἀκολουθία τῶν Προηγιασμένων.

own husbandry. He passes through a waterless waste, and through a land given over to drought, and with his hands he gathers barrenness. A foolish woman is clamorous and becomes needy, she knoweth no shame. For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways: whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell. But turn away, linger not in her place, nor set thine eyes upon her; for thus wilt thou go through strange waters; but do thou abstain from strange waters, and from any strange fountain drink not: that thou mayest live long, and that years of life may be added to thee.

Then. Let my prayer be set forth . . . (see page 41), and the rest of the Liturgy of the Presanctified.

Τῌ ΠΑΡΑΣΚΕΥῌ ΤΗΣ Γ′. ΕΒΔΟΜΑΔΟΣ.

Ἰδιόμελον. Ἦχος Βαρύς.

Ἀσώτου δίκην ἀπέστην, τῆς χάριτός σου Κύριε· καὶ τὸν πλοῦτον δαπανήσας τῆς χρηστότητος, ἐπὶ σὲ ἔδραμον, εὔσπλαγχνε κραυγάζων σοι· Ὁ Θεὸς ἥμαρτον, ἐλέησόν με. (Δίς.)

Εἶτα τὰ δ′. Μαρτυρικὰ, τὰ κατὰ τὸν τυχόντα Ἦχον, καὶ τοῦ Μηναίου Προσόμοια δ′. **Δόξα . . .** Νεκρώσιμον. **Καὶ νῦν . . .** Θεοτοκίον, τὰ τοῦ αὐτοῦ Ἤχου. Γίνεται ἡ εἴσοδος καὶ μετὰ τό, **Φῶς ἱλαρόν . . .** (σελ. 39), εὐθὺς τὰ Ἀναγνώσματα.

Προκείμενον. Ἦχος Δ′. Ψαλ. ΝΘ′.

Δὸς ἡμῖν βοήθειαν ἐκ θλίψεως, καὶ ματαία σωτηρία ἀνθρώπου.

Στίχ. Ὁ Θεός, ἀπώσω ἡμᾶς, καὶ καθεῖλες ἡμᾶς.

FOR FRIDAY OF THE THIRD WEEK.

CHANT. GRAVE TONE.

After the manner of the prodigal I shrank, O Lord, from Thy favour; but when I had squandered the wealth of kindness, I hastened to Thee, and in Thy compassion I cried to Thee: O God, I have sinned, have mercy upon me. (Twice.)

Then the four Hymns of the Martyrs of the Tone and four from the Menaion. Glory . . . Chant for the Dead. Now and for ever . . . Hymn of the Virgin of the Tone. The Entry takes place, and after Gladsome light . . . (page 39), then the Readings.

OFFERTORY. 4TH TONE. PSALM LIX.

O be Thou our help in trouble: for vain is the help of man.

Line. O God, thou hast cast us out, and destroyed us.

Γενεσεως το Αναγνωσμα.

Κεφ. Ηʹ. 3.

Ἐκάθισεν ἡ κιβωτὸς ἐν μηνὶ τῷ ἑβδόμῳ, ἑβδόμῃ καὶ εἰκάδι τοῦ μηνός, ἐπὶ τὰ ὄρη τὰ Ἀραράτ. Τὸ δὲ ὕδωρ πορευόμενον ἠλαττονοῦτο ἕως τοῦ δεκάτου μηνός. Ἐν δὲ τῷ δεκάτῳ μηνί, τῇ πρώτῃ τοῦ μηνὸς ὤφθησαν αἱ κεφαλαὶ τῶν ὀρέων. Καὶ ἐγένετο μετὰ τεσσαράκοντα ἡμέρας, ἠνέῳξε Νῶε τὴν θυρίδα τῆς κιβωτοῦ, ἣν ἐποίησε. Καὶ ἀπέστειλε τὸν κόρακα τοῦ ἰδεῖν, εἰ κεκόπακε τὸ ὕδωρ, καὶ ἐξελθὼν οὐκ ἀνέστρεψεν, ἕως τοῦ ξηρανθῆναι τὸ ὕδωρ ἀπὸ τῆς γῆς. Καὶ ἀπέστειλε τὴν περιστερὰν ὀπίσω αὐτοῦ ἰδεῖν, εἰ κεκόπακε τὸ ὕδωρ ἀπὸ τῆς γῆς. Καὶ οὐχ εὑροῦσα ἡ περιστερὰ ἀνάπαυσιν τοῖς ποσὶν αὐτῆς, ὑπέστρεψε πρὸς αὐτὸν εἰς τὴν κιβωτόν, ὅτι ὕδωρ ἦν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς· καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ, ἔλαβεν αὐτὴν καὶ εἰσήγαγεν αὐτὴν πρὸς αὐτὸν εἰς τὴν κιβωτόν. Καὶ ἐπισχὼν ἔτι ἡμέρας ἑπτὰ ἑτέρας, πάλιν ἐξαπέστειλε τὴν περιστερὰν ἐκ τῆς κιβωτοῦ. Καὶ ἀνέστρεψε πρὸς αὐτὸν ἡ περιστερὰ τὸ πρὸς ἑσπέραν, καὶ εἶχε φύλλον ἐλαίας,

The Reading from Genesis.
Chap. viii. 3.

And the ark rested in the seventh month, on the seven and twentieth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, to see if the water was abated, and he went forth to and fro, until the waters were dried up from off the earth. Also he sent forth afterwards a dove from him, to see if the waters were abated from the earth; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters

κάρφος ἐν τῷ στόματι αὐτῆς· καὶ ἔγνω Νῶε ὅτι κεκόπακε τὸ ὕδωρ ἀπὸ τῆς γῆς. Καὶ ἐπισχὼν ἔτι ἡμέρας ἑπτὰ ἑτέρας, πάλιν ἐξαπέστειλε τὴν περιστεράν, καὶ οὐ προσέθετο τοῦ ἐπιστρέψαι πρὸς αὐτὸν ἔτι. Καὶ ἐγένετο ἐν τῷ ἑνὶ καὶ ἑξακοσιοστῷ ἔτει ἐν τῇ ζωῇ τοῦ Νῶε, τοῦ πρώτου μηνὸς μιᾷ τοῦ μηνὸς, ἐξέλιπε τὸ ὕδωρ ἀπὸ τῆς γῆς. Καὶ ἀπεκάλυψε Νῶε τὴν στέγην τῆς κιβωτοῦ, ἣν ἐποίησε· καὶ εἶδεν, ὅτι ἐξέλιπε τὸ ὕδωρ ἀπὸ προσώπου τῆς γῆς. Ἐν δὲ τῷ δευτέρῳ μηνί, ἑβδόμῃ καὶ εἰκάδι τοῦ μηνὸς, ἐξηράνθη ἡ γῆ. Καὶ εἶπε Κύριος ὁ Θεὸς πρὸς Νῶε, λέγων· Ἔξελθε ἐκ τῆς κιβωτοῦ σὺ, καὶ ἡ γυνή σου, καὶ οἱ υἱοί σου, καὶ αἱ γυναῖκες τῶν υἱῶν σου μετὰ σοῦ· καὶ πάντα τὰ θηρία, ὅσα ἐστὶ μετὰ σοῦ, καὶ πᾶσα σὰρξ, ἀπὸ πετεινῶν, ἕως κτηνῶν, καὶ πᾶν ἑρπετὸν κινούμενον ἐπὶ τῆς γῆς ἐξάγαγε μετὰ σεαυτοῦ· καὶ αὐξάνεσθε καὶ πληθύνεσθε ἐπὶ τῆς γῆς. Καὶ ἐξῆλθε Νῶε, καὶ ἡ γυνὴ αὐτοῦ, καὶ οἱ υἱοὶ αὐτοῦ καὶ αἱ γυναῖκες τῶν υἱῶν αὐτοῦ μετ᾿ αὐτοῦ· καὶ πάντα τὰ θηρία, καὶ πάντα τὰ κτήνη, καὶ πᾶν πετεινὸν, καὶ πᾶν ἑρπετὸν κινούμενον ἐπὶ τῆς γῆς κατὰ γένος αὐτῶν, ἐξῆλθεν ἐκ τῆς κιβωτοῦ,

were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more. And it came to pass in the six hundredth and first year of the life of Noah, in the first month, the first day of the month, the waters were dried up from off the face of the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried. And the Lord God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may be fruitful and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, and all the cattle, and every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds went forth out of the ark, on the first day of the third month. And Noah builded an altar unto the Lord; and took of every clean

ἐν μιᾷ τοῦ μηνὸς τοῦ τρίτου. Καὶ ᾠκοδόμησε Νῶε θυσιαστήριον τῷ Κυρίῳ καὶ ἔλαβεν ἀπὸ πάντων τῶν κτηνῶν τῶν καθαρῶν, καὶ ἀπὸ πάντων τῶν πετεινῶν τῶν καθαρῶν, καὶ ἀνήνεγκεν εἰς ὁλοκάρπωσιν ἐπὶ τὸ θυσιαστήριον. Καὶ ὠσφράνθη Κύριος ὁ Θεὸς ὀσμὴν εὐωδίας.

Προκειμενον. Ηχος πλ. Β΄.
Ψαλ. Ξ΄.

Εἰσάκουσον, ὁ Θεὸς, τῆς δεήσεώς μου· πρόσχες τῇ προσευχῇ μου.

Στίχ. Οὕτω ψαλῶ τῷ Ὀνόματί σου εἰς τοὺς αἰῶνας.

Παροιμιων το Αναγνωσμα.
Κεφ. Ι΄. 31.

Στόμα δικαίου ἀποστάζει σοφίαν, γλῶσσα δὲ ἀδίκου ἐξολεῖται. Χείλη ἀνδρῶν δικαίων ἀποστάζει χάριτας, στόμα δὲ ἀσεβῶν καταστρέφεται. (Κεφ. ΙΑ΄. 1.) Ζυγοὶ δόλιοι βδέλυγμα ἐνώπιον Κυρίου, στάθμιον δὲ δίκαιον δεκτὸν αὐτῷ. Οὗ ἐὰν εἰσέλθῃ ὕβρις, ἐκεῖ καὶ ἀτιμία· στόμα δὲ ταπεινῶν μελετᾷ σοφίαν.

beast, and every clean fowl, and offered burnt offerings on the altar. And the Lord God smelled a sweet savour.

OFFERTORY. 2ND PLAG. TONE.
PSALM LX.

Hear my crying, O God; give ear unto my prayer.

Line. So will I always sing praise unto Thy Name.

THE READING FROM PROVERBS.
Chap. x. 31.

The mouth of the just bringeth forth wisdom: but the unjust tongue shall be cut out. The lips of the just know what is acceptable: but the mouth of the wicked speaketh frowardness. (Chap. xi.) A false balance is abomination to the Lord: but a just weight is his delight. When pride cometh, then cometh shame: but with the

Τελειότης εὐθέων ὁδηγήσει αὐτοὺς, καὶ ὑποσκελισμὸς ἀθετούντων προνομεύσει αὐτούς. Οὐκ ὠφελήσει ὑπάρχοντα ἐν ἡμέρᾳ θυμοῦ· δικαιοσύνη δὲ ῥύσεται ἀπὸ θανάτου. Ἀποθανὼν δίκαιος ἔλιπε μετάμελον, πρόχειρος δὲ γίνεται καὶ ἐπίχαρτος ἀσεβῶν ἀπώλεια. Δικαιοσύνη ἀμώμου ὀρθοτομεῖ ὁδοὺς, ἀσέβεια δὲ περιπίπτει ἀδικίᾳ. Δικαιοσύνη ἀνδρῶν ὀρθῶν ῥύεται αὐτοὺς, τῇ δὲ ἀβουλίᾳ ἁλίσκονται παράνομοι. Τελευτήσαντος ἀνδρὸς δικαίου, οὐκ ὄλλυται ἐλπὶς, τὸ δὲ καύχημα τῶν ἀσεβῶν ὄλλυται. Δίκαιος ἐκ θήρας ἐκδύνει, ἀντ᾽ αὐτοῦ δὲ παραδίδοται ὁ ἀσεβής. Ἐν στόματι ἀσεβῶν παγὶς πολίταις, αἴσθησις δὲ δικαίων εὔοδος. Ἐν ἀγαθοῖς δικαίων κατώρθωται πόλις, καὶ ἐν ἀπωλείᾳ ἀσεβῶν ἀγαλλίαμα. Ἐν εὐλογίᾳ εὐθέων ὑψωθήσεται πόλις, στόμασι δὲ ἀσεβῶν κατεσκάφη. Μυκτηρίζει πολίτας ἐνδεὴς φρενῶν· ἀνὴρ δὲ φρόνιμος ἡσυχίαν ἄγει.

Τό, Κατευθυνθήτω . . .(ὅρα σελ. 41). Καὶ ἡ λοιπὴ ἀκολουθία τῶν Προηγιασμένων.

lowly is wisdom. The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them. Riches profit not in the day of wrath: but righteousness delivereth from death. When a just man dies he leaves regret; but the destruction of the wicked is speedy and causes joy. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness. The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness. When a just man dieth, his expectation shall not perish; but the boast of unjust men perisheth. The righteous is delivered out of trouble, and the wicked cometh in his stead. A wicked man with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered. When it goeth well with the righteous, the city rejoiceth; and when the wicked perish, there is exultation. By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked. He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

Then, Let my prayer be set forth . . . (see page 41), and the rest of the Liturgy of the Presanctified.

Τῌ͂ ΤΕΤΑΡΤῌ͂ ΤΗΣ Δʹ. ΕΒΔΟΜΑΔΟΣ.

Ἰδιόμελον. Ἦχος Δʹ.

Ἡ τῶν ἀγαθῶν πρόξενος Νηστεία, τὴν ἑαυτῆς μεσότητα νῦν ἐπήγαγε, ταῖς προλαβούσαις ἡμέραις εὐαρεστήσασα, καὶ ταῖς ἐφεξῆς τὴν ὠφέλιαν προτιθεῖσα· καὶ γὰρ τῶν χρηστῶν ἡ ἐπίτασις, πλείω τὴν εὐεργεσίαν ποιεῖται. Διὸ τῷ πάντων καλῶν δοτῆρι Χριστῷ, εὐαρεστοῦντες βοῶμεν· Ὁ νηστεύσας ὑπὲρ ἡμῶν, καὶ Σταυρὸν ὑπομείνας, ἀκατακρίτους ἡμᾶς ἀξίωσον, μετασχεῖν καὶ τοῦ θείου Πάσχα σου, ἐν εἰρήνῃ βιοτεύοντας, καὶ ἀξίως σὺν Πατρί σε, καὶ Πνεύματι δοξάζοντας.

Ἕτερον. Ἦχος πλ. Αʹ.

Οἱ ἐν κρυπτῷ ἀρετὰς ἐργαζόμενοι, πνευματικὰς ἀμοιβὰς ἐκδεχόμενοι, οὐ μέσον τῶν πλατειῶν θριαμβεύουσι ταύτας, ἀλλ' ἔνδον τῶν καρδιῶν ἀποφέρουσι μᾶλλον· καὶ ἁπάντων ὁ βλέπων τὰ ἐν κρυπτῷ γινόμενα, τὸν μισθὸν

FOR WEDNESDAY OF THE FOURTH WEEK.

Chant. 4th Tone.

The fast which incites to righteous deeds has now run half its course; these past days have proved acceptable, and now is set forth the need of the days which are to come, and our increased sense of this necessity will make their benefit greater. Wherefore to Christ, the Giver of all good, willingly we cry: O Thou Who didst fast and endure the Cross for us, vouchsafe that we may without condemnation share in Thy divine Pascha, and pass our lives in peace, worthily glorifying Thee, with the Father and the Spirit.

Another. 1st Plag. Tone.

Those who work righteousness in secret, and receive spiritual recompense, do not blazon forth these things in the midst of the streets, but rather they carry them in their hearts; and He Who sees the secret deeds of all, grants to us the

τῆς ἐγκρατείας παρέχει ἡμῖν. Νηστείαν τελέσωμεν, μὴ σκυθρωπάζοντες τὰ πρόσωπα, ἀλλ' ἐν τοῖς ταμείοις τῶν ψυχῶν προσευχόμενοι, ἀπαύστως βοήσωμεν· Πάτερ ἡμῶν ὁ ἐν τοῖς Οὐρανοῖς, μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν δεόμεθα, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

ΜΑΡΤΥΡΙΚΟΝ. ΗΧΟΣ Ο ΑΥΤΟΣ.

Ἀκορέστῳ διαθέσει ψυχῆς, Χριστὸν οὐκ ἀρνησάμενοι ἅγιοι Μάρτυρες· οἵτινες διαφόρους αἰκισμοὺς παθημάτων ὑπομείναντες, τῶν Τυράννων τὰ θράση κατηδαφίσατε· ἀκλινῆ καὶ ἄτρωτον τὴν Πίστιν φυλάξαντες, εἰς Οὐρανοὺς μετέστητε· ὅθεν καὶ παῤῥησίας τυχόντες πρὸς αὐτὸν, αἰτήσατε δωρηθῆναι εἰρήνην τῷ Κόσμῳ, καὶ ταῖς ψυχαῖς ἡμῶν τὸ μέγα ἔλεος.

ΣΤΙΧΗΡΑ ΠΡΟΣΟΜΟΙΑ ΤΟΥ ΣΤΑΥΡΟΥ. ΗΧΟΣ Α'.

Νηστείας ἐν ὕδατι ψυχάς, πάντες ἀπονίψωμεν, καὶ προσελθόντες τὸν τίμιον, καὶ πανσεβάσμιον Σταυρὸν τοῦ Κυρίου, πιστῶς προσκυνήσωμεν, τὸν θεῖον φωτισμὸν ἀρυό-

reward of self-control. Let us then complete the Fast without making sad our countenances, but, praying in the secret chambers of our souls, let us unceasingly cry: Our Father which art in Heaven, we beseech Thee lead us not into temptation, but deliver us from the evil one.

Hymn of the Martyrs. 1st Plag. Tone.

Though your souls were unsatisfied, you, O Holy Martyrs, did not deny Christ; by enduring tortures and sufferings ye overcame the violence of Tyrants; by keeping the Faith unswerving and unchanged ye were transported into the Heavens; therefore, having boldness towards Him, entreat that to the world peace may be given, and to our souls the great mercy.

Similar Chants of the Cross. 1st Tone.

Let us all wash our souls in the water of the Fast, and, approaching the precious and all-venerable Cross of the Lord, let us faithfully worship, drawing forth for ourselves the divine

μενοι, καὶ τὴν αἰώνιον σωτηρίαν νῦν καρπούμενοι, καὶ εἰρήνην, καὶ τὸ μέγα ἔλεος.

Ἀποστόλων καύχημα Σταυρὲ, ὅνπερ περιέπουσιν, Ἀρχαὶ, Δυνάμεις, Ἀρχάγγελοι, τοὺς προσκυνοῦντάς σε, πάσης βλάβης σῶζε· καὶ τὸ θεῖον στάδιον, ἡμᾶς τῆς ἐγκρατείας ἀξίωσον, καλῶς ἀνύσαντας, τὴν ἡμέραν τὴν σωτήριον, ἐπιφθάσαι, δι᾽ ἧς καὶ σωζόμεθα.

Ἕτερον Προσόμοιον. Ἦχος βαρύς.

Σήμερον τὸν Σταυρὸν τοῦ Κυρίου προσκυνοῦντες, βοήσωμεν· Χαῖρε ζωῆς ξύλον Ἅδου καθαιρέτα· χαῖρε χαρὰ Κόσμου, φθορᾶς ἀναιρέτα· χαῖρε ὁ τοὺς δαίμονας σκορπίζων τῇ δυνάμει σου· τῶν πιστῶν τὸ στήριγμα τὸ ὅπλον τὸ ἄῤῥηκτον, τοὺς ἀσπαζομένους σε, φρούρησον, ἁγίασον δεόμεθα.

Καὶ τοῦ Μηναίου, Προσόμοια δ΄.

Δόξα . . . καὶ νῦν . . .

Ἰδιόμελον. Ἦχος πλ. Δ΄.

Σήμερον ὁ ἀπρόσιτος τῇ οὐσίᾳ, προσιτός μοι γίνεται, καὶ πάσχει πάθη, ἐλευθερῶν με τῶν παθῶν, ὁ φῶς παρέχων τυφλοῖς, ὑπὸ ἀνόμων χειλέων ἐμπτύεται· καὶ δίδωσι τὸν

illumination and already reaping the fruit of eternal salvation, and peace and the great mercy.

O Cross, boast of the Apostles, who art cherished by principalities, powers, and archangels, save from all harm those who worship thee; and vouchsafe to us, when we have rightly accomplished the divine course of self-control, to reach the day of salvation by which we are saved.

ANOTHER, SIMILAR. GRAVE TONE.

To-day let us cry, as we worship the Cross of the Lord: Hail, Tree of Life, overthrower of Hades; Hail, joy of the world, destroyer of corruption; Hail, thou that scatterest the demons by thy power. We beseech thee, the support and steadfast weapon of the faithful, guard and hallow those who venerate thee.

And from the Menaion, four similar.

Glory . . . Now and for ever . . .

CHANT. 4TH PLAG. TONE.

To-day He who is unapproachable in His Being, becomes approachable to me, and He endures sufferings in order to free me from sufferings; He Who grants light to the blind, is spitted

νῶτον, ὑπὲρ αἰχμαλώτων εἰς μάστιγας. Τοῦτον ἡ ἁγνὴ Παρθένος καὶ Μήτηρ, ἐπὶ Σταυροῦ θεωροῦσα ἐφθέγγετο· Οἴμοι Τέκνον ἐμὸν τί τοῦτο πεποίηκας; ὁ ὡραῖος κάλλει παρὰ πάντας βροτοὺς, ἄπνους ἄμορφος φαίνῃ, οὐκ ἔχων εἶδος οὐδὲ κάλλος; οἴμοι τὸ ἐμὸν φῶς οὐ δύναμαι ὑπνοῦντα καθορᾷν σε· τὰ σπλάγχνα τιτρώσκομαι, καὶ δεινή μοι ῥομφαία τὴν καρδίαν διέρχεται. Ἀνυμνῶ σου τὰ Πάθη, προσκυνῶ σου τὸ εὔσπλαγχνον, μακρόθυμε Κύριε δόξα σοι.

Γίνεται ἡ εἴσοδος καὶ μετὰ τό, Φῶς ἱλαρόν . . . (σελ. 39), εὐθὺς τὰ Ἀναγνώσματα.

ΠΡΟΚΕΙΜΕΝΟΝ. ΗΧΟΣ Δ΄. ΨΑΛ. ΟΑ΄.

Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραήλ, ὁ ποιῶν θαυμάσια μόνος.

Στίχ. Ὁ Θεός, τὸ κριμά σου τῷ Βασιλεῖ δός.

ΓΕΝΕΣΕΩΣ ΤΟ ΑΝΑΓΝΩΣΜΑ.

Κεφ. Θ΄. 18.

Ἦσαν οἱ υἱοὶ Νῶε, οἱ ἐξελθόντες ἐκ τῆς κιβωτοῦ, Σὴμ, Χὰμ, Ἰάφεθ· Χὰμ δὲ ἦν

upon by lawless lips, and gives His back to the scourgings of slaves. When the pure Virgin and Mother saw Him on the Cross she cried out: Alas, my Child! what is this that Thou hast done? Dost Thou, Who exceedest in comeliness all the sons of men, appear shapeless and without breath, having neither form nor beauty? Alas, my Light! I am not able to behold Thee as Thou sleepest; I am sorely wounded, and a fearful sword enters into my heart. I praise Thy sufferings and I worship Thy pity, O long-suffering Lord, glory to thee.

The Entry takes place, and after Gladsome light . . . (page 39), then the Readings.

Offertory. 4th Tone. Psalm LXXI.

Blessed is the Lord God of Israel, that only doeth wondrous things.

Line. Give the king thy judgments, O God.

The Reading from Genesis.

Chap. ix. 18.

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and

πατὴρ Χαναάν. Τρεῖς οὗτοί εἰσιν υἱοὶ Νῶε· ἀπὸ τούτων διεσπάρησαν ἐπὶ πᾶσαν τὴν γῆν. Καὶ ἤρξατο Νῶε ἄνθρωπος γεωργὸς γῆς, καὶ ἐφύτευσεν ἀμπελῶνα· καὶ ἔπιεν ἐκ τοῦ οἴνου, καὶ ἐμεθύσθη, καὶ ἐγυμνώθη ἐν τῷ οἴκῳ αὐτοῦ. Καὶ εἶδε Χάμ, ὁ πατὴρ Χαναάν, τὴν γύμνωσιν τοῦ πατρὸς αὐτοῦ, καὶ ἐξελθὼν, ἀπήγγειλε τοῖς δυσὶν ἀδελφοῖς αὐτοῦ ἔξω. Καὶ λαβόντες Σὴμ καὶ Ἰάφεθ τὸ ἱμάτιον, ἐπέθεντο ἐπὶ τὰ δύο νῶτα αὐτῶν· καὶ ἐπορεύθησαν ὀπισθοφανῶς, καὶ συνεκάλυψαν τὴν γύμνωσιν τοῦ πατρὸς αὐτῶν· καὶ τὸ πρόσωπον αὐτῶν ὀπισθοφανῶς, καὶ τὴν γύμνωσιν τοῦ πατρὸς αὐτῶν οὐκ εἶδον. Ἐξένηψε δὲ Νῶε ἀπὸ τοῦ οἴνου, καὶ ἔγνω ὅσα ἐποίησεν αὐτῷ ὁ υἱὸς αὐτοῦ ὁ νεώτερος, καὶ εἶπεν· Ἐπικατάρατος Χαναὰν παῖς· οἰκέτης ἔσται τοῖς ἀδελφοῖς αὐτοῦ· καὶ εἶπεν· εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Σήμ· καὶ ἔσται Χαναὰν παῖς οἰκέτης αὐτοῦ· πλατύναι ὁ Θεὸς τῷ Ἰάφεθ, καὶ κατοικησάτω ἐν τοῖς σκηνώμασι τοῦ Σήμ· καὶ γενηθήτω Χαναὰν παῖς αὐτοῦ. Ἔζησε δὲ Νῶε μετὰ τὸν κατακλυσμὸν τριακόσια πεντήκοντα ἔτη. Καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Νῶε, ἐννακόσια πεντήκοντα ἔτη·

Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread. And Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backwards, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be the servant Canaan; a slave shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be a servant of servants to him. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. And Noah lived after the flood three hundred and fifty years: and all the days of Noah were nine hundred and fifty years: and he died. Now these are the generations of the sons of Noah: Shem, Ham, and

καὶ ἀπέθανεν· Αὗται δὲ αἱ γενέσεις τῶν υἱῶν Νῶε, Σὴμ, Χὰμ, Ἰάφεθ· καὶ ἐγεννήθησαν αὐτοῖς υἱοὶ μετὰ τὸν κατακλυσμόν.

Προκειμενον. Ηχος Δ΄. Ψαλ. ΟΒ΄.

Ἐμοὶ δὲ τὸ προσκολλᾶσθαι τῷ Θεῷ· ἀγαθόν ἐστι.

Στίχ. Ὡς ἀγαθὸς ὁ Θεὸς τῷ Ἰσραὴλ, τοῖς εὐθέσι τῇ καρδίᾳ.

Παροιμιων το Αναγνωσμα.

Κεφ. ΙΒ΄. 23.

Ἀνὴρ συνετὸς θρόνος αἰσθήσεως· καρδία δὲ ἀφρόνων συναντήσεται ἀραῖς. Χεὶρ ἐκλεκτῶν κρατήσει εὐχερῶς· δόλιοι δὲ ἔσονται εἰς προνομήν. Φοβερὸς λόγος καρδίαν ἀνδρὸς δικαίου ταράσσει, ἀγγελία δὲ ἀγαθὴ εὐφραίνει αὐτόν. Ἐπιγνώμων δίκαιος ἑαυτοῦ φίλος ἔσται, ἁμαρτάνοντας δὲ καταδιώξεται κακά, ἡ δὲ ὁδὸς τῶν ἀσεβῶν πλανήσει αὐτούς. Οὐκ ἐπιτεύξεται δόλιος θήρας· κτῆμα δὲ τίμιον ἀνὴρ καθαρός. Ἐν ὁδοῖς δικαιοσύνης ζωὴ, ὁδοὶ δὲ μνησικάκων εἰς θάνατον. (Κεφ. ΙΓ΄. 1.) Υἱὸς πανοῦργος ὑπήκοος πατρί, υἱος δὲ ἀνήκοος ἐν ἀπωλείᾳ. Ἀπὸ καρπῶν δι-

Japheth: and unto them were sons born after the flood.

OFFERTORY. 4TH TONE. PSALM LXXII.

But it is good for me to hold me fast by God.

Line. Truly God is loving unto Israel; even unto such as are of a clean heart.

THE READING FROM PROVERBS.
Chap. xii. 23.

A prudent man is a throne of knowledge: but the heart of fools shall meet with curses. The hand of the diligent shall bear rule: but the slothful shall be under tribute. A terrible word troubles the heart of a righteous man; but a good message maketh him glad. A just arbitrator shall be his own friend, but mischief shall pursue sinners; and the way of the wicked seduceth them. The slothful man takes not in hunting: but a blameless man is a precious possession. In the way of righteousness is life; and in the pathway of those who remember injuries there is death. (Chap. xiii.) A wise son heareth his father's instruction: but a

καιοσύνης φάγεται ἀγαθός· ψυχαὶ δὲ παρανόμων, ὀλοῦνται ἄωροι. Ὃς φυλάσσει τὸ ἑαυτοῦ στόμα, τηρεῖ τὴν ἑαυτοῦ ψυχήν· ὁ δὲ προπετὴς χείλεσι πτοήσει ἑαυτόν. Ἐν ἐπιθυμίαις ἐστὶ πᾶς ἄεργος· χεῖρες δὲ ἀνδρείων ἐν ἐπιμελείᾳ. Λόγον ἄδικον μισεῖ δίκαιος, ἀσεβὴς δὲ αἰσχύνεται, καὶ οὐχ ἕξει παῤῥησίαν. Δικαιοσύνη φυλάσσει ἀκάκους, τοὺς δὲ ἀσεβεῖς φαύλους ποιεῖ ἁμαρτία. Εἰσὶν οἱ πλουτίζοντες ἑαυτοὺς μηδὲν ἔχοντες, καὶ εἰσὶν οἱ ταπεινοῦντες ἑαυτοὺς ἐν πολλῷ πλούτῳ. Λύτρον ἀνδρὸς ψυχῆς ὁ ἴδιος πλοῦτος, πτωχὸς δὲ οὐχ ὑφίσταται ἀπειλήν. Φῶς δικαίοις διαπαντός, φῶς δὲ ἀσεβῶν σβέννυται· ψυχαὶ δόλιαι πλανῶνται ἐν ἁμαρτίαις, δίκαιοι δὲ οἰκτείρουσι καὶ ἐλεοῦσι.

Τό, Κατευθυνθήτω . . . (ὅρα σελ. 41). Καὶ ἡ λοιπὴ ἀκολουθία τῶν Προηγιασμένων.

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scorner will be destroyed. A good man shall eat of the fruits of righteousness : but the soul of the transgressors shall perish before their time. He that keepeth his mouth keepeth his own life : but he that openeth wide his lips shall have destruction. The soul of the sluggard desireth : but the hands of the active are diligent. A righteous man hateth lying ; but a wicked man is loathsome, and cometh to shame. Righteousness keepeth him that is upright in the way : but wickedness overthroweth the sinner. There is that maketh himself rich, yet hath nothing ; there is that maketh himself poor, yet hath great riches. The ransom of a man's life are his riches : but the poor heareth not rebuke. The light is ever with the righteous : but the light of the wicked shall be put out. Crafty souls go astray in sins : but the just are pitiful and merciful.

Then, Let my prayer be set forth . . . (see page 41), and the rest of the Liturgy of the Presanctified.

ΤΗ͂ ΠΑΡΑΣΚΕΥΗ͂ ΤΗΣ Δ΄. ΕΒΔΟΜΑΔΟΣ

Ἦχος βαρύς.

Τοῖς πάθεσι δουλώσας, τῆς ψυχῆς μου τὸ ἀξίωμα, κτηνώδης ἐγενόμην, καὶ οὐκ ἰσχύω ἀτενίσαι πρὸς σὲ Ὕψιστε· ἀλλὰ κάτω νενευκὼς Χριστέ, ὡς ὁ Τελώνης, δέομαι κραυγάζων σοι· Ὁ Θεός, ἱλάσθητί μοι καὶ σῶσόν με. (Δίς.)

Εἶτα τὰ δ΄. Μαρτυρικά, τὰ κατὰ τὸν τυχόντα Ἦχον, καὶ τοῦ Μηναίου Προσόμοια δ΄. Δόξα . . . τὸ Νεκρώσιμον. Καὶ νῦν . . . Θεοτοκίον, τὸ τοῦ αὐτοῦ Ἤχου. Γίνεται ἡ Εἴσοδος, καὶ μετὰ τό, Φῶς ἱλαρόν . . . (σελ. 39), εὐθὺς τὰ Ἀναγνώσματα.

Προκείμενον. Ἦχος Δ΄. Ψαλ. ΟΘ΄.

Ὁ καθήμενος ἐπὶ τῶν Χερουβίμ, ἐμφάνηθι.

Στίχ. Ὁ ποιμαίνων τὸν Ἰσραήλ, πρόσχες.

FOR FRIDAY OF THE FOURTH WEEK.

GRAVE TONE.

The nature of my soul being enslaved by my passions, I have become like unto a beast, and have not power to gaze up to Thee, O Most High; but bending down like the publican, I pray to Thee, O Christ, and cry aloud: God be gracious to me and save me. (Twice.)

Then four hymns of the Martyrs of the Tone, and four similar Chants from the Menaion. Glory . . . Chant for the dead, Now and for ever . . . and Hymn of the Virgin of the Tone. The Entry takes place, and after Gladsome light . . . (page 39), then the Readings.

OFFERTORY. 4TH TONE. PSALM LXXIX.

Show thyself also, thou that sittest upon the Cherubims.

Line. Hear, O thou Shepherd of Israel.

ΓΕΝΕΣΕΩΣ ΤΟ ΑΝΑΓΝΩΣΜΑ.

Κεφ. ΙΒʹ. 1.

Εἶπε Κύριος τῷ Ἄβραμ· Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ ἐκ τοῦ οἴκου τοῦ πατρός σου· καὶ δεῦρο εἰς τὴν γῆν, ἣν ἄν σοι δείξω, καὶ ποιήσω σε εἰς ἔθνος μέγα· καὶ εὐλογήσω σε, καὶ μεγαλυνῶ τὸ ὄνομά σου, καὶ ἔσῃ εὐλογημένος. Καὶ εὐλογήσω τοὺς εὐλογοῦντάς σε, καὶ τοὺς καταρωμένους σε καταράσομαι· καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς. Καὶ ἐπορεύθη Ἄβραμ, καθάπερ ἐλάλησεν αὐτῷ Κύριος ὁ Θεός· καὶ ᾤχετο μετ᾽ αὐτοῦ Λώτ. Ἄβραμ δὲ ἦν ἐτῶν ἑβδομήκοντα πέντε, ὅτε ἐξῆλθεν ἐκ Χαῤῥάν. Καὶ ἔλαβεν Ἄβραμ Σάραν τὴν γυναῖκα αὐτοῦ, καὶ Λὼτ τὸν υἱὸν τοῦ ἀδελφοῦ αὐτοῦ καὶ πάντα τὰ ὑπάρχοντα αὐτῶν, ὅσα ἐκτήσαντο, καὶ πᾶσαν ψυχήν, ἣν ἐκτήσαντο, ἐν Χαῤῥὰν, καὶ ἐξήλθοσαν πορευθῆναι εἰς γῆν Χαναάν. Καὶ διώδευσεν Ἄβραμ τὴν γῆν εἰς τὸ μῆκος αὐτῆς, ἕως τοῦ τόπου Συχὲμ, ἐπὶ τὴν δρῦν τὴν ὑψηλήν· οἱ δὲ Χαναναῖοι τότε κατῴκουν τὴν γῆν. Καὶ ὤφθη Κύριος τῷ Ἄβραμ, καὶ εἶπεν αὐτῷ· Τῷ σπέρ-

The Reading from Genesis. Chap. xii. 1.

Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curse thee: and in thee shall all families of the earth be blessed. So Abram departed, as the Lord God had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

ματί σου δώσω τὴν γῆν ταύτην· Καὶ ᾠκοδόμησεν ἐκεῖ θυσιαστήριον τῷ Κυρίῳ τῷ ὀφθέντι αὐτῷ.

Προκειμενον. Ηχος Β'. Ψαλ. Π'.

Ἀγαλλιᾶσθε τῷ Θεῷ τῷ βοηθῷ ἡμῶν.

Στίχ. Λάβετε ψαλμόν, καὶ δότε τύμπανον.

Παροιμιων το Αναγνωσμα.

Κεφ. ΙΔ'. 15.

Ἄκακος ἀνὴρ πιστεύει παντὶ λόγῳ· πανοῦργος δὲ ἔρχεται εἰς μετάνοιαν. Σοφὸς φοβηθεὶς ἐξέκλινεν ἀπὸ κακοῦ· ὁ δὲ ἄφρων, ἑαυτῷ πεποιθώς, μίγνυται ἀνόμῳ. Ὀξύθυμος πράσσει μετὰ ἀβουλίας· ἀνὴρ δὲ φρόνιμος πολλὰ ὑποφέρει. Μεριοῦνται ἄφρονες κακίαν· οἱ δὲ πανοῦργοι κρατήσουσιν αἰσθήσεως. Ὀλισθήσουσι κακοὶ ἔναντι ἀγαθῶν, καὶ ἀσεβεῖς θεραπεύσουσι θύρας δικαίων. Φίλοι μισήσουσι φίλους πτωχούς, φίλοι δὲ πλουσίων πολλοί. Ὁ ἀτιμάζων πένητας ἁμαρτάνει, ὁ ἐλεῶν δὲ πτωχοὺς μακαριστός. Πλανώμενοι ἄδικοι τεκταίνουσι κακά· ἔλεον δὲ καὶ ἀλήθειαν τεκταίνουσιν ἀγαθοί. Οὐκ ἐπίστανται ἔλεον καὶ πίστιν τέκτονες κακῶν· ἐλεημοσύναι

OFFERTORY. 2ND TONE. PSALM LXXX.

Sing we merrily unto God our strength.

Line. Take the psalm, bring hither the tabret.

THE READING FROM PROVERBS. Chap. xiv. 15.

The simple believeth every word: but the prudent man looketh well to his going. A wise man feareth, and departeth from evil: but the fool is confident, and joins himself with the transgressor. He that is soon angry dealeth foolishly; but a man of understanding bears up under many things. The simple inherit folly: but the prudent are crowned with knowledge. The evil bow before the good; and the wicked shall attend at the gates of the righteous. The poor is hated even of his own neighbour: but the rich hath many friends. He that despiseth the needy sinneth: but he that hath mercy on the poor, happy is he. The unjust that err devise evil; but mercy and truth shall be to them that devise good. They

δὲ καὶ πίστεις παρὰ τέκτοσιν ἀγαθοῖς. Ἐν παντὶ μεριμνῶντι ἔνεστι περισσόν· ὁ δὲ ἡδὺς καὶ ἀνάλγητος ἐν ἐνδείᾳ ἔσται. Στέφανος σοφῶν πλοῦτος αὐτῶν· ἡ δὲ διατριβὴ ἀφρόνων κακή. Ῥύσεται ἐκ κακῶν ψυχὴν μάρτυς πιστός· ἐκκαίει δὲ ψευδὴ δόλιος. Ἐν φόβῳ Κυρίου ἐλπὶς ἰσχύος· τοῖς δὲ τέκνοις αὐτοῦ καταλείψει ἔρεισμα εἰρήνης.

Τό, Κατευθυνθήτω . . . (ὅρα σελ. 41). Καὶ ἡ λοιπὴ ἀκολουθία τῶν Προηγιασμένων.

Τῌ ΤΕΤΑΡΤῌ ΤΗΣ Ε΄. ΕΒΔΟΜΑΔΟΣ.

Εἰς τό, Κύριε ἐκέκραξα, ψάλλομεν τὰ ἑπόμενα Στιχηρὰ Ἰδιόμελα καὶ Προσόμοια, ἀρχόμενοι ἀπὸ τοῦ Στίχου, Πεσοῦνται ἐν ἀμφιβλήστρῳ αὐτῶν (σελ. 34).

that devise evil understand not mercy and faith; but compassion and faithfulness are with those that devise good. In all labour there is profit: but the pleasure-taking and indolent tend only to penury. The crown of the wise is their riches; but the foolishness of fools is folly. A true witness delivereth a soul from evil; but a deceitful witness speaketh lies. In the fear of the Lord is strong confidence; and his children shall have a place of refuge.

Then, Let my prayer be set forth . . . (see page 41), and the rest of the Liturgy of the Presanctified.

FOR WEDNESDAY OF THE FIFTH WEEK.

With the Psalm cxl., "Lord, I call upon Thee," the following Chants are sung, beginning at the verse, Let the ungodly fall . . . (page 34).

Στιχηρον Ιδιομελον. Ηχος πλ. Δ΄.

Τοῖς τῶν ἐμῶν λογισμῶν λῃσταῖς περιπεσὼν, ἐσυλήθην ὁ τάλας τὸν νοῦν, καὶ δεινῶς πληγωθείς, ὅλην μου τὴν ψυχὴν τετραυμάτισμαι, καὶ ἔνθεν κεῖμαι γυμνὸς ἀρετῶν, ἐν τῇ τοῦ βίου ὁδῷ· Ἱερεὺς δὲ ἰδών με τῷ μώλωπι ὀδυνώμενον, διὰ τὸ ἀνίατον, παρορῶν, οὐκ ἐπιβλέπει με. Λευΐτης δὲ πάλιν, μὴ φέρων τὴν ψυχοφθόρον ἀλγηδόνα, καὶ αὐτὸς κατιδὼν, ἀντιπαρῆλθέ μοι· σὺ δὲ ὁ εὐδοκήσας, οὐκ ἐκ Σαμαρείας, ἀλλ' ἐκ Μαρίας σαρκωθῆναι, Χριστὲ ὁ Θεός, τῇ φιλανθρωπίᾳ σου, παράσχου μοι τὴν ἴασιν, ἐπιχέων ἐπ' ἐμέ, τὸ μέγα σου ἔλεος.

Στίχ. Φωνῇ μου πρὸς Κύριον ἐκέκραξα.

Πάλιν τὸ αὐτό.

Στίχ. Ἐκχεῶ ἐνώπιον αὐτοῦ τὴν δέησίν μου.

Μαρτυρικον.

Εἴτις ἀρετὴ καὶ εἴτις ἔπαινος, πρέπει τοῖς Ἁγίοις· ξίφεσι γὰρ ἔκλιναν τοὺς αὐχένας, διὰ σὲ τὸν κλίναντα Οὐρανοὺς καὶ καταβάντα· ἐξέχεαν τὸ αἷμα αὐτῶν, διὰ σὲ τὸν

CHANT. 4TH PLAG. TONE.

I, wretched one, despoiled of my mind and evilly smitten, fall among the thieves who steal away reason, and scourged in my whole soul I lie stripped of virtues here on the highway of life. A priest seeing me that I suffer from incurable wounds, overlooks me and sees not. Also a Levite, not wishing to endure my deadly agony, looks down upon me and he too passes me by; but Thou, Christ our God, Who wert content not of Samaria but of Maria to be incarnate, do Thou grant me healing, of Thy pity, and pour upon me Thy great mercy.

Line. I cried unto the Lord with my voice.

And again the same.

Line. I poured out my complaints before him.

HYMN OF THE MARTYRS.

If there be any virtue, if there be any praise, to the Saints it is due, since they bowed their necks to the sword for Thee, Who didst bow the Heavens and come down; they have poured out their blood

κενώσαντα ἑαυτὸν, καὶ μορφὴν δούλου λαβόντα· ἐταπεινώθησαν ἕως θανάτου, τὴν πτωχείαν σου μιμούμενοι· ὧν ταῖς εὐχαῖς, κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου, ὁ Θεὸς ἐλέησον ἡμᾶς.

ΣΤΙΧΗΡΑ ΠΡΟΣΟΜΟΙΑ, ΠΟΙΗΜΑ ΙΩΣΗΦ. ΗΧΟΣ ΠΛ. Δ΄.

Στίχ. Ἐν τῷ ἐκλείπειν ἐξ ἐμοῦ τὸ πνεῦμά μου.

Κύριε, σὺ τοὺς ἱεροὺς Μαθητάς σου, λογικοὺς Οὐρανοὺς ἔδειξας· τούτων ἱεραῖς μεσιτείαις, τῶν τῆς γῆς κακῶν με λύτρωσαι, δι' ἐγκρατείας ὑψῶν, συνέσεως ἑκάστοτε, τῆς πρὸς τὰ πάθη τὸν λογισμόν μου, ὡς οἰκτίρμων καὶ φιλάνθρωπος.

Στίχ. Ἐν ὁδῷ ταύτῃ, ᾗ ἐπορευόμην.

Ἔχοντες πάντες τὸν καιρὸν τῆς Νηστείας, ὡς συνεργὸν θείων πράξεων, κλαύσωμεν ἐξ ὅλης καρδίας, καὶ τῷ Σωτῆρι, βοήσωμεν· Διὰ τῶν σῶν Μαθητῶν, Κύριε πολυέλεε, σῶσον τοὺς φόβῳ ἀνυμνοῦντάς, τὴν πολλὴν φιλανθρωπίαν σου.

for Thee, Who didst empty Thyself and take the form of a servant; they have been humbled even unto death, following Thy poverty; therefore, O God, have mercy upon us, through their prayers according to the greatness of Thy pity.

Similar Chants, by Joseph.
4th Plag. Tone.

Line. When my spirit was in heaviness.

O Lord, Thou hast set before Thy holy disciples rational Heavens; by their holy supplications redeem me from earthly evils, and by abstinence ever exalt my reasoning powers, that I may better comprehend Thy sufferings, O Thou Who art gracious and merciful.

Line. In the way wherein I walked.

Let us weep with our whole hearts, who use the season of the Fast as a help for divine deeds, and let us cry to the Saviour: Through Thy disciples, O gracious Lord, save, of Thy many mercies, those who with fear praise Thee.

Ετερον, ποιημα Θεοδωρου.
Ηχος ο αυτος.

Στίχ. Κατενόουν εἰς τὰ δεξιὰ καὶ ἐπέβλεπον.

Ἀπόστολοι πανεύφημοι, οἱ τοῦ Κόσμου πρεσβευταὶ, ἀσθενούντων ἰατροί, τῆς ὑγείας φύλακες, ἀμφοτέρωθεν ἡμᾶς συντηρήσατε, τῆς Νηστείας τὸν χρόνον διϊππεύοντας, ἐν ἀλλήλοις ἐνθέως εἰρηνεύοντας τὸν νοῦν ἀνενόχλητον τῶν παθῶν φυλάττοντες, ἵνα ᾄσωμεν Χριστῷ, ὡς νικητῇ ἐξαναστάντι, ὕμνον ἅπαντες.

Ετερον Προσομοια κατ᾽ Αλφαβητον. Ποιημα Συμεων του Μεταφραστου. Ηχος Δ΄.

Στίχ. Ἀπώλετο φυγὴ ἀπ᾽ ἐμοῦ.

Ἅπας ὁ βίος μου μετὰ πορνῶν, καὶ τελωνῶν ἐκδεδαπάνηται· ἆρα δυνήσομαι κἂν ἐν γήρᾳ, μεταγνῶναι ἅπερ ἐξήμαρτον· Δημιουργὲ τῶν ἁπάντων, καὶ ἰατρὲ τῶν νοσούντων, Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Στίχ. Ἐκέκραξα πρὸς σὲ Κύριε, Κύριε.

Βάρει συνέχομαι ἀμελείας, τῷ βορβόρῳ ἐγ-

Another, by Theodore. The same Tone.

Line. I looked also upon my right hand; and saw.

O Apostles renowned throughout the earth and intercessors for the world, healers of the sick, and guardians of health, watch over us on every side, while we pass through this season of the Fast inspiring one another, bringing peace to our minds and keeping them undisturbed by sufferings, so that we may all sing to Christ as the risen Conqueror.

Another similar, in alphabetic form, by Simeon the Translator. 4th Tone.

Line. I had no place to flee unto.

All my life has been riotously spent among harlots and publicans. Shall I be able to repent, even in mine old age, so grievously have I sinned? O Lord, Creator of all, and healer of the sick, before I am utterly lost, save me.

Line. I cried unto thee, O Lord.

By a burden of indifference I am weighed down,

κυλινδούμενος, βέλει κεντούμενος τοῦ Βελίαρ, καὶ μολύνω τὸ κατ᾽ εἰκόνα μου. Ἐπιστροφεῦ ἀμελούντων, καὶ λυτρωτὰ ἐπταισμένων, Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Στίχ. Πρόσχες πρὸς τὴν δέησίν μου.

Γέγονα πρόσκομμα τῶν ἀνθρώπων, γεωργήσας ὡς γηγενὴς γεηρά· γάμῳ ὡμίλησα τῇ προστάξει καὶ παρέβην μιάνας κοίτην ἐμήν. Ὁ ἀπὸ γῆς πλαστουργήσας τὸ πλάσμα σου μὴ παρίδῃς Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Στίχ. Ῥῦσαί με ἐκ τῶν καταδιωκόντων με.

Δήμιος γέγονα τῇ ψυχῇ μου, τῆς σαρκός μου πρόνοιαν ποιησάμενος· δαίμοσι παίγνιον κατεστάθην, ἡδοναῖς δουλεύων καὶ ἀτοπήμασι. Τῇ εὐσπλαγχνίᾳ σου φεῖσαι, φυγαδευτὰ τῶν δαιμόνων, Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Στίχ. Ἐξάγαγε ἐκ φυλακῆς τὴν ψυχήν μου.

Ἑκὼν ἐξήμαρτον ὑπὲρ πάντας, διὰ τοῦτο ἐγκαταλέλειμαι· ἔχω ἀντίδικον τὴν ψυχήν

I am overwhelmed in a morass of crime, I am pierced by the dart of Belial, and Thine image within me have I defiled. O Lord, Who turnest the careless, and redeemest those who fail, before I am utterly lost, save me.

Line. Consider my complaint.

Cultivating earthy things, since I was born of the earth, I became an offence to man; I shared in the marriage ordinance but I transgressed and broke my vow. O Thou Who didst form Thine image out of the earth, pass me not by, O Lord, and before I am utterly lost, save me.

Line. O deliver me from my persecutors.

Demons made a plaything of me when I made myself a slave to vicious pleasures; I became the executioner of my own soul through my care for my own flesh. Thou, O Lord, Who puttest demons to flight, by Thy compassion, spare me, and before I am utterly lost, save me.

Line. Bring my soul out of prison.

Exceedingly have I sinned and willingly, therefore have I been forsaken. I have for the adversary of

μου, τῆς σαρκὸς τὸ φρόνημα καὶ σκοτίζει με. Ὁ φωτισμὸς τῶν ἐν σκότει, καὶ ὁδηγὸς πλανωμένων, Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Στίχ. Ἐμὲ ὑπομένουσι δίκαιοι, ἕως οὗ ἀνταποδῷς μοι.

Ζήσεται ἔλεγεν ὁ Προφήτης ἡ ψυχή μου, Κύριε, καὶ αἰνέσει σε· ζήτησον πρόβατον πλανηθέν με, καὶ ἀρίθμησόν με τῇ ποίμνῃ σου· δός μοι καιρὸν μετανοίας, ἵνα στενάζων βοῶ σοι· Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Στίχ. Ἐκ βαθέων ἐκέκραξά σοι, Κύριε.

Ἥμαρτον ἥμαρτον ἀθετήσας, τὰ προστάγματά σου Χριστὲ ὁ Θεός· ἵλεως γενοῦ μοι, ὢν Εὐεργέτα, ἵνα βλέψω τοῖς ἔνδοθεν ὀφθαλμοῖς, καὶ ἀποφύγω τοῦ σκότους, καὶ μετὰ φόβου βοήσω· Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Στίχ. Γενηθήτω τὰ ὦτά σου προσέχοντα.

Θῆρές με ἄγριοι περιέσχον, ἀλλ' ἐξ αὐτῶν με ἅρπασον Δέσποτα· θέλεις γὰρ ἅπαντας τοῦ σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας

my soul the desire of the flesh, and from this I am in darkness. Thou, O Lord, Who givest light to those in darkness, and guidest those who err, before I am utterly lost, save me.

Line. Which thing if thou wilt grant me.

For the Prophet saith: My soul shall live and shall praise thee; I have gone astray as a sheep, seek me and number me among Thy flock; give me time for repentance that wailing I may cry to Thee: O Lord, before I am utterly lost, save me.

Line. Out of the depths have I cried unto thee, O Lord.

Greatly have I sinned, O Christ my God, and I have set aside Thy commandments; be Thou gracious unto me, for Thou art the Doer of good, that I with mine eyes may look within me and flee from the darkness. With fear let me cry: O Lord, before I am utterly lost, save me.

Line. O let thine ears consider well.

Howling beasts surround me; snatch me from them, O Master: Thou, as Creator, desirest that all men should be saved and come to the knowledge

ἐλθεῖν, πάντας ἀνθρώπους ὡς Κτίστης, καὶ μετὰ πάντων με σῶσον· Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Στίχ. Ἐὰν ἀνομίας παρατηρήσῃς, Κύριε.

Ἴαμα γίνου μοι Εὐεργέτα, λυτρωτά, σωτήρ μου καὶ μὴ ἀπώσῃ με· ἴδε με κείμενον ἀνομίαις καὶ ἀνάστησόν με ὡς παντοδύναμος, ἵνα κἀγὼ ἐξαγγέλλω, τὰς πράξεις μου καὶ βοῶ σοι· Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Στίχ. Ἕνεκεν τοῦ ὀνόματός σου ὑπέμεινά σε.

Κρύψας τὸ τάλαντον τὸ δοθέν μοι, ὡς ἀγνώμων δοῦλος τῇ γῇ κατέχωσα· καὶ γὰρ ὡς ἄχρηστος κατεκρίθην, καὶ οὐ τολμῶ λοιπὸν ἐξαιτῆσαί σοι· ὡς ἀνεξίκακος οἴκτειρόν με, ἵνα κἀγὼ ἀνακράζω Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Στίχ. Ἀπὸ φυλακῆς πρωΐας μέχρι νυκτός.

Λίμνην ἐξήρανας παθημάτων, τῆς Αἱμοῤῥοούσης ἁφῇ κρασπέδου σου· λήψομαι ἄφεσιν ἐγκλημάτων, ἀδιστάκτῳ πίστει σοι

of the Truth, and with them all do Thou save me; O Lord, before I am utterly lost, save me.

Line. If thou, O Lord, wilt be extreme to mark.

I am lying in transgressions; behold me, and be to me a Healer, Thou Doer of good; my Saviour, and my Redeemer, drive me not away; but raise me up, O God Almighty, that I may tell out my deeds and cry to Thee: O Lord, before I am utterly lost, save me.

Line. For thy name's sake have I waited for thee.

Known as an ungrateful servant, I hid the talent given me by burying it in the earth, and hence I have been judged unprofitable, and I dare no longer plead with Thee. O long-suffering Lord, pity me that even I may cry out: O Lord, before I am utterly lost, save me.

Line. From the morning watch.

Laying hold of the hem of Thy garment, the woman with the issue of blood found the source of her sufferings dried up; I too will lay hold upon

προσερχόμενος. Δέξαι κἀμὲ ὡς ἐκείνην, καὶ ἴασαί μου τὸ ἄλγος. Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Στίχ. Ὅτι παρὰ Κυρίῳ τὸ ἔλεος.

Μέλλεις καθέζεσθαι ἐπὶ θρόνου, ὁ ποιήσας λόγῳ τὸν Οὐρανὸν καὶ τὴν γῆν· μέλλομεν ἅπαντες παραστῆναι, ἐξαγγέλλοντές σοι τὰς ἁμαρτίας ἡμῶν· πρὸ τῆς ἡμέρας ἐκείνης, ἐν μετανοίᾳ με δέξαι· Κύριε, πρὶν εἰς τέλος ἀπόλωμαι σῶσόν με.

Στίχ. Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη.

Νεῦσον τῷ ὄμματι τῷ εὐσπλάγχνῳ, καὶ γενοῦ μοι ἵλεως μόνε Σωτήρ· νάματα δώρησαι ἰαμάτων, τῇ ἀθλίᾳ μου καὶ ταλαιπώρῳ ψυχῇ· ἀπόσμηξον ἐκ τοῦ ῥύπου, τῶν ἔργων μου ἵνα μέλψω· Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Στίχ. Ὅτι ἐκραταιώθη τὸ ἔλεος αὐτοῦ.

Ξίφη ηὐτρέπισεν ὁ Βελίαρ, ἐκθηρεῦσαι σπεύδων τὴν ταπεινήν μου ψυχήν· ξένον ἐποίησέ με Οἰκτίρμον, φωτισμοῦ τῆς γνώσεως

the forgiveness of the charges against me and approach Thee with unwavering faith. Even as Thou didst receive her, receive me and heal my pain. O Lord, before I am utterly lost, save me.

Line. For with the Lord there is mercy.

Maker of the Heaven and the Earth by a word, Thou shalt be seated upon Thy throne and we shall all stand near and to Thee tell out our sins. Ere that day, receive me in penitence; O Lord, before I am utterly lost, save me.

Line. Praise the Lord, all ye heathen.

Now with Thy pitying eye, bend down, O only Saviour, and be gracious unto me. Grant streams of healing to my wretched and miserable soul; wipe away the foulness of my deeds, that I may sing: O Lord, before I am utterly lost, save me.

Line. For his merciful kindness is ever more and more.

O merciful Lord, Belial has prepared him swords to hunt and pursue my humble soul, he has made me a stranger to the light of the knowledge of

τοῦ προσώπου σου. Ὁ κραταιὸς ἐν ἰσχύϊ, τούτου σκευῶν ἅρπασόν με· Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Στίχ. Πρὸς σὲ ἦρα τοὺς ὀφθαλμούς μου.

Ὅλος τοῖς πάθεσιν ἐδουλώθην, ἐγκαταλείψας νόμον καὶ θείας γραφάς· ὅλον με ἴασαι εὐεργέτα, δι' ἐμὲ κατ' ἐμὲ γεγονὼς ἀγαθέ· ἐπίστρεψόν με οἰκτίρμον, ὁ τῶν παθῶν καθαιρέτης. Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Στίχ. Ἐλέησον ἡμᾶς, Κύριε, ἐλέησον ἡμᾶς.

Πόρνη τοῖς δάκρυσι καταβρέχει, τοὺς ἀχράντους τε καὶ τιμίους πόδας σου, πάντας προτρέπουσα τοῦ προστρέχειν, καὶ λαμβάνειν λύσιν τῶν ἐγκλημάτων αὐτῶν. Αὐτῆς τὴν πίστιν παράσχου, κἀμοὶ Σωτὴρ τοῦ βοᾷν σοι· Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Δόξα σοι, ὁ Θεὸς ἡμῶν, δόξα σοι.

Ῥύπον καθάρισον τῆς ψυχῆς μου, ὁ δι' ἐμὲ πτωχεύσας καὶ νηπιάσας σαρκί· ῥανίδα ἐλέους σου καταπέμψας, τῷ ἀσθενεῖ καὶ τεθλασμένῳ Χριστέ· ἀπόπλυνον ἐκ τοῦ ῥύπου, ἰάτρευσον

Thy countenance. O Thou Who art mighty in strength, snatch me from his devices; O Lord, before I am utterly lost, save me.

Line. Unto Thee lift I up mine eyes.

Passion has altogether made a slave of me, and I have forsaken the Law and the Scriptures; heal me and make me whole, O Doer of good, Thou Who for me didst become like unto me. O righteous and compassionate Lord, Who allayest passions, turn me, and before I am utterly lost, save me.

Line. Have mercy upon us, O Lord, have mercy upon us.

Quenched with her tears, the harlot bathed Thy holy and precious feet, and exhorted all to approach Thee and receive release from the accusations made against them. O Saviour, grant her faith even unto me, that I may cry: O Lord, before I am utterly lost, save me.

Glory to Thee, O God, glory to Thee.

Render my soul clean from all stain, O Thou Who for me didst humble Thyself and take flesh as a babe. Send down the showers of Thy mercy, O Christ, upon the sick and bruised, wash away

ἀσθενοῦντα· Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Δόξα σοι, ὁ Θεὸς ἡμῶν, δόξα σοι.

Στήριξον Δέσποτα, τὴν ψυχήν μου, σοὶ προστρέχειν καὶ σοὶ δουλεύειν ἀεί· σκέπη ὑπάρχεις γάρ μου καὶ φύλαξ, καὶ ἀντίληψις καὶ βοήθεια· ἀξίωσον Θεὲ Λόγε, βοᾷν με ἐν παῤῥησίᾳ· Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Δόξα σοι, ὁ Θεὸς ἡμῶν, δόξα σοι.

Τεῖχος ἀπόρθητον ἡμῖν γενοῦ, Ἰησοῦ Σωτὴρ καὶ ἐλεῆμον Θεέ· τρόποις καὶ ἔργοις ἀπατηλοῖς γὰρ συμπεπτώκαμεν, ἀλλ᾽ ἀνάστησον, ὡς εὐεργέτης τὸ πλάσμα, καὶ διαλλάγηθι ὡς οἰκτίρμων. Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Δόξα σοι, ὁ Θεὸς ἡμῶν, δόξα σοι.

Υἱὸς ὁ ἄσωτος ἐγενόμην, διασκορπίσας τὸν πλοῦτον, λιμῷ νῦν τήκομαι· ὑπὸ τὴν σκέπην σου καταφεύγω, ὥσπερ ἐκεῖνον δέξαι με, Πάτερ ἀγαθέ, καὶ μέτοχον τῆς τραπέζης, ἀξίωσον τοῦ βοᾷν σοι· Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Δόξα σοι, ὁ Θεὸς ἡμῶν, δόξα σοι.

stain, and heal sickness; O Lord, before I am utterly lost, save me.

Glory to Thee, O God, glory to Thee.

Stablish my soul, O Master, that I may hasten to Thee and ever serve Thee. Thou art my protection and my help, my guard and my shelter. O Word of God, make me worthy with boldness to cry unto Thee: O Lord, before I am utterly lost, save me.

Glory to Thee, O God, glory to Thee.

Thou, O Jesus our Saviour and merciful God, be unto us an impregnable wall; we have fallen into ways and deeds of guile, upraise Thou us Thy handiwork. O Thou Who art our compassionate and bountiful Lord, reconcile us unto Thyself; O Lord, before I am utterly lost, save me.

Glory to Thee, O God, glory to Thee.

Unto the prodigal I have been likened, for I have scattered my wealth, and now I suffer want; to Thy protection I fly; receive me, O righteous Father, even as he was received; make me a partaker at Thy table and worthy to cry unto Thee: O Lord, before I am utterly lost, save me.

Glory to Thee, O God, glory to Thee.

Φθόνῳ ἐξέβαλε Παραδείσου, τὸν Πρωτόπλαστον ὁ ἀρχέκακος· φάσκων τὸ Μνήσθητι ἐπὶ ξύλου, ὁ Λῃστὴς ἀπέλαβε τὸν Παράδεισον· ἐγὼ δὲ πίστει καὶ φόβῳ, τὸ Μνήσθητί μου, βοῶ σοι· Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Δόξα σοι, ὁ Θεὸς ἡμῶν, δόξα σοι.

Χεῖρά μοι ἔκτεινον ὡς τῷ Πέτρῳ, καὶ ἀνάγαγε τοῦ βυθοῦ ὁ Θεός· χάριν καὶ ἔλεός μοι παράσχου, τῇ πρεσβείᾳ τῆς παναμώμου Μητρός, τῆς σὲ τεκούσης ἀσπόρως, καὶ τῶν Ἁγίων σου πάντων. Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Δόξα σοι, ὁ Θεὸς ἡμῶν, δόξα σοι.

Ψάλλοντα δέξαι με καθ᾿ ἑκάστην, ὁ Ἀμνὸς ὁ αἴρων τὴν ἁμαρτίαν μου· ψυχὴν καὶ σῶμά μου ὁλοκλήρως εἰς τὰς χεῖράς σου παρατίθημι· καὶ ἐν νυκτὶ καὶ ἡμέρᾳ, χρεωστικῶς ἐκβοῶ σοι· Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Δόξα σοι, ὁ Θεὸς ἡμῶν, δόξα σοι.

Ὢ τῆς ἀφάτου σου εὐσπλαγχνίας, ὑπεράγαθε ἀνεξίκακε Κύριε, ὢ ἀναμάρτητε καὶ οἰκτίρμον, μή με ἀποῤῥίψῃς ἀπὸ τοῦ προσώπου

Verily, through envy, the author of evil drove the first man from Paradise ; the thief on the Tree, pleading "Remember me," obtained Paradise ; I, now, with faith and fear, cry to Thee, Remember me : O Lord, before I am utterly lost, save me.

Glory to Thee, O God, glory to Thee.

With hands outstretched to me, O God, lead me like Peter from the depths ; grant unto me grace and mercy, through the intercession of Thine all-pure Mother who blamelessly bore thee, and of all Thy Saints. O Lord, before I am utterly lost, save me.

Glory to Thee, O God, glory to Thee.

Yet while I sing daily, receive me, O Lamb that takest away my sin ; into Thy hands I commend my whole body and soul, and as in bounden duty cry night and day aloud to Thee : O Lord, before I am utterly lost, save me.

Glory to Thee, O God, glory to Thee.

Zenith unspeakable of compassion, most righteous and long-suffering Lord ! In Thy pity and Thy sinlessness, cast me not away from Thy

σου· ὅπως κἀγὼ εὐχαρίστως, χαίρων καὶ ψάλλων βοῶ σοι· Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Δόξα Πατρί . . . Καὶ νῦν . . .

ΘΕΟΤΟΚΙΟΝ.

Ὢ τῇ ἀῤῥήτῳ συγκαταβάσει, ὢ τοῦ ξένου τόκου τὸ ὑπερθαύμαστον· ὢ πῶς Παρθένος βρέφος σε φέρει, ἐν ἀγκάλαις ταύτης τὸν Ποιητὴν καὶ Θεόν. Ὁ ἐξ αὐτῆς σαρκωθῆναι, καταδεξάμενος εὐεργέτα, Κύριε, πρὶν εἰς τέλος ἀπόλωμαι, σῶσόν με.

Γίνεται ἡ εἴσοδος, καὶ μετὰ τό, Φῶς ἱλαρόν . . . *(σελ. 39), εὐθὺς τὰ Ἀναγνώσματα.*

ΠΡΟΚΕΙΜΕΝΟΝ. ΗΧΟΣ Δ΄. ΨΑΛ. ϚΓ΄.

Θεὸς ἐκδικήσεων Κύριος, Θεὸς ἐκδικήσεων.

Στίχ. Ὑψώθητι, ὁ κρίνων τὴν γῆν.

ΓΕΝΕΣΕΩΣ ΤΟ ΑΝΑΓΝΩΣΜΑ.

Κεφ. ΙΖ΄. 1.

Ἐγενέτο Ἄβραμ ἐτῶν ἐνενηκονταεννέα. Καὶ ὤφθη Κύριος τῷ Ἄβραμ, καὶ εἶπεν αὐτῷ, Ἐγώ εἰμι ὁ Θεός σου· εὐαρέστει ἐνώπιον ἐμοῦ καὶ γίνου ἄμεμπτος. Καὶ θήσομαι τὴν δια-

Presence, that thankfully singing and rejoicing I also may cry to Thee: O Lord, before I am utterly lost, save me.

Glory be to the Father . . . Now, and for ever . . .

Hymn to the Virgin.

O ineffable condescension! O marvel of the wondrous Birth! How may a Virgin bear Thee, her Maker and her God, as a new-born babe, in her arms! O bountiful Lord, Who from her didst deign to take flesh, before I am utterly lost, save me.

The Entry takes place, and after Gladsome light . . . (page 39), then the Readings.

Offertory. 4th Tone. Psalm XCIII.

O Lord God, to Whom vengeance belongeth; Thou God to Whom vengeance belongeth.

Line. Arise, thou Judge of the World.

The Reading from Genesis. Chap. xvii. 1.

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am thy God; walk before me, and be thou perfect. And I will make my covenant between

θήκην μου ἀναμέσον ἐμοῦ, καὶ ἀναμέσον σου· καὶ πληθυνῶ σε σφόδρα. Καὶ ἔπεσεν Ἅβραμ ἐπὶ πρόσωπον αὐτοῦ· καὶ ἐλάλησεν αὐτῷ ὁ Θεός, λέγων, Ἰδοὺ ἡ διαθήκη μου μετὰ σοῦ· καὶ ἔσῃ πατὴρ πλήθους ἐθνῶν. Καὶ οὐ κληθήσεται ἔτι τὸ ὄνομά σου Ἅβραμ, ἀλλ᾽ ἔσται τὸ ὄνομά σου Ἁβραάμ· ὅτι πατέρα πολλῶν ἐθνῶν τέθηκά σε. Καὶ αὐξανῶ σε σφόδρα σφόδρα· καὶ θήσω σε εἰς ἔθνη, καὶ βασιλεῖς ἐκ σοῦ ἐξελεύσονται. Καὶ στήσω τὴν διαθήκην μου ἀναμέσον ἐμοῦ καὶ ἀναμέσον σοῦ καὶ ἀναμέσον τοῦ σπέρματός σου μετὰ σὲ, εἰς τὰς γενεὰς αὐτῶν, εἰς διαθήκην αἰώνιον, εἶναί σου Θεὸς, καὶ τοῦ σπέρματός σου μετὰ σέ. Καὶ δώσω σοι καὶ τῷ σπέρματί σου μετὰ σὲ τὴν γῆν, ἣν παροικεῖς, πᾶσαν τὴν γῆν Χαναὰν εἰς κατάσχεσιν αἰώνιον· καὶ ἔσομαι αὐτοῖς εἰς Θεόν. Καὶ εἶπεν ὁ Θεὸς πρὸς Ἁβραὰμ, Σὺ δὲ τὴν διαθήκην μου διατηρήσεις, σὺ καὶ τὸ σπέρμα σου μετὰ σὲ εἰς τὰς γενεὰς αὐτῶν.

Προκειμενον. Ηχος πλ. Β΄.
Ψαλ. ϞΕ΄.

Ἄσατε τῷ Κυρίῳ ᾆσμα καινόν.

Στίχ. Ἄσατε τῷ Κυρίῳ, εὐλογήσατε τὸ Ὄνομα αὐτοῦ.

me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying: Behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

Offertory. 2nd Plag. Tone.
Psalm XCV.

Sing unto the Lord a new song.

Line. Sing unto the Lord, and praise his Name.

Παροιμιῶν τὸ Ἀνάγνωσμα.
Κεφ. ΙΕ΄. 20.

Υἱὸς σοφὸς εὐφραίνει πατέρα, υἱὸς δὲ ἄφρων μυκτηρίζει μητέρα αὐτοῦ. Ἀνοήτου τρίβοι ἐνδεεῖς φρενῶν, ἀνὴρ δὲ φρόνιμος κατευθύνων πορεύεται. Ὑπερτίθενται λογισμοὺς οἱ μὴ τιμῶντες συνέδρια, ἐν δὲ καρδίαις βουλευομένων μένει βουλή. Οὐ μὴ ὑπακούσει ὁ κακὸς αὐτῇ, οὐδὲ μὴ εἴπῃ καίριόν τι καὶ καλὸν τῷ κοινῷ. Ὁδοὶ ζωῆς διανοήματα συνετοῦ, ἵνα ἐκκλίνας ἐκ τοῦ ᾅδου σωθῇ. Οἴκους ὑβριστῶν κατασπᾷ Κύριος, ἐστήρισε δὲ ὅριον χήρας. Βδέλυγμα Κυρίῳ λογισμὸς ἄδικος, ἁγνῶν δὲ ῥήσεις σεμναί. Ἐξόλλυσιν ἑαυτὸν ὁ δωρολήπτης, ὁ δὲ μισῶν δώρων λήψεις σώζεται· Ἐλεημοσύναις καὶ πίστεσιν ἀποκαθαίρονται ἁμαρτίαι, τῷ δὲ φόβῳ Κυρίου ἐκκλίνει πᾶς ἀπὸ κακοῦ. Καρδίαι δικαίων μελετῶσι πίστεις, στόμα δὲ ἀσεβῶν ἀποκρίνεται κακά· Δεκταὶ παρὰ Κυρίῳ ὁδοὶ ἀνθρώπων δικαίων, διὰ δὲ αὐτῶν καὶ οἱ ἐχθροὶ φίλοι γίνονται. Μακρὰν ἀπέχει ὁ Θεὸς ἀπὸ ἀσεβῶν, εὐχαῖς δὲ δικαίων ἐπακούει. Θεωρῶν ὀφθαλμὸς καλὰ εὐφραίνει καρδίαν· φήμη δὲ ἀγαθὴ πιαίνει

The Reading from Proverbs. Chap. xv. 20.

A wise son maketh a glad father : but a foolish man despiseth his mother. Folly is joy to him that is destitute of wisdom : but a man of understanding walketh uprightly. Without council purposes are disappointed : but in the hearts of counsellors counsel is established. A bad man will not obey it : neither will he speak anything seasonable or good for the common weal. The ways of life are the thoughts of the wise, that he may turn aside and depart from hell. The Lord will destroy the house of the proud : but he will establish the border of the widow. The thoughts of the wicked are an abomination to the Lord : but the words of the pure are pleasant words. He that is greedy of gain troubleth his own house : but he that hateth gifts shall live. By alms and by faith sins are purged ; but by the fear of the Lord, everyone departs from evil. The heart of the righteous studieth to answer : but the mouth of the wicked poureth out evil things. The ways of righteous men are acceptable with the Lord, and through them even enemies become friends.

ὀστᾶ. Ὁ εἰσακούων ἐλέγχους ζωῆς, ἐν μέσῳ σοφῶν αὐλισθήσεται. Ὃς ἀπωθεῖται παιδείαν, μισεῖ ἑαυτὸν, ὁ δὲ τηρῶν ἐλέγχους, ἀγαπᾷ ψυχὴν αὐτοῦ. Φόβος Κυρίου παιδεία καὶ σοφία, καὶ ἀρχὴ δόξης ἀποκριθήσεται αὐτῇ. (Κεφ. ΙΣΤ΄. 1.) Τῷ ἀνθρώπῳ πρόθεσις καρδίας, καὶ παρὰ Κυρίῳ ὑπόκρισις γλώσσης. Ὅσῳ μέγας εἶ, τοσοῦτον ταπείνου σεαυτὸν, καὶ ἔναντι Κυρίου τοῦ Θεοῦ σου εὑρήσεις χάριν. Πάντα τὰ ἔργα τοῦ ταπεινοῦ φανερὰ παρὰ τῷ Θεῷ, καὶ ἑδράζων πνεύματα Κύριος. Κύλισον ἐπὶ Κύριον τὰ ἔργα σου, καὶ ἑδρασθήσονται οἱ λογισμοί σου. Πάντα εἰργάσατο Κύριος δι' ἑαυτόν· οἱ δὲ ἀσεβεῖς ἐν ἡμέρᾳ κακῇ ὀλοῦνται. Ἀκάθαρτος παρὰ Θεῷ πᾶς ὑψηλοκάρδιος· χεῖρι δὲ χεῖρας βαλὼν ἀδίκως, οὐκ ἀθῳωθήσεται. Ἀρχὴ ὁδοῦ ἀγαθῆς τὸ ποιεῖν δίκαια, δεκτὰ δὲ παρὰ Θεῷ μᾶλλον, ἢ θύειν θυσίας. Ὁ ζητῶν τὸν Κύριον, εὑρήσει γνῶσιν μετὰ δικαιοσύνης· οἱ δὲ ὀρθῶς ζητοῦντες αὐτὸν, εὑρήσουσιν εἰρήνην. Πάντα τὰ ἔργα τοῦ Κυρίου μετὰ δικαιοσύνης· φυλάσσεται δὲ ὁ ἀσεβὴς εἰς ἡμέραν κακήν. Κρείσσων ὀλίγη λῆψις μετὰ δικαιοσύνης, ἢ πολλὰ γεννήματα μετὰ ἀδικίας. Καρδία ἀνδρὸς λογιζέσθω

God is far from the wicked: but he heareth the prayer of the righteous. The light of the eyes rejoiceth the heart; and a good report maketh the bones fat. The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth himself: but he that heareth reproof loveth his own soul. The fear of the Lord is instruction and wisdom; and the highest honour will correspond therewith. (Chap. xvi. 1.) The preparations of the heart are from man, and the answer of the tongue is from the Lord. However great thou art, in like measure humble thyself; and before the Lord God thou shalt find grace. All the ways of the humble are clear before God: but the Lord establisheth the spirits. Commit thy works unto the Lord, and thy thoughts shall be established. The Lord hath made all things for himself; and the wicked shall perish in the day of evil. Every one that is proud in heart is an abomination to God; though hand join in hand unjustly, he shall not be unpunished. The beginning of a good way is to do justly, and it shall be received by God, before the offering of sacrifices. He that seeketh the Lord, findeth knowledge with righteousness; and they that seek

δίκαια, ἵνα ὑπὸ τοῦ Θεοῦ διορθωθῇ τὰ διαβήματα αὐτοῦ.

Τό, **Κατευθυνθήτω** . . . (ὅρα σελ. 41).
Καὶ ἡ λοιπὴ ἀκολουθία τῶν Προηγιασμένων.

Τῌ ΠΕΜΠΤῌ ΤΗΣ Ε΄. ΕΒΔΟΜΑΔΟΣ.

Ἰδιόμελον. Ἦχος πλ. Δ΄.

Αὐτεξουσίως ἐξεδύθην, τῇ πρώτῃ μου παραβάσει, τῶν ἀρετῶν τὴν εὐπρέπειαν· ἠμφιεσάμην δὲ ταύτην αὖθις, τῇ πρός με συγκαταβάσει σου, Λόγε Θεοῦ· οὐ παρεῖδες γάρ με τὸν ἐν δεινοῖς παθήμασιν καταστιχθέντα, καὶ λῃστρικῶς ὁδοπατηθέντα, ἀλλὰ τῇ παναλκεῖ σου δυναστείᾳ περιποιησάμενός με, ἀντιλήψεως ἠξίωσας Πολυέλεε. (Δίς.)

him rightly, find peace. All the works of the Lord are with righteousness; and the wicked are guarded for the day of evil. Better is a little with righteousness than great revenues without right. A man's heart deviseth his way: but the Lord directeth his steps.

Then, Let my prayer be set forth . . . (see page 41), and the rest of the Liturgy of the Presanctified.

FOR THURSDAY OF THE FIFTH WEEK.

CHANT. 4TH PLAG. TONE.

Through my first transgression, I, of my own free will, was divested of the beauty of virtue, but I am again revested through Thy condescension, O Word of God; for Thou didst not pass me by when, stained with evil passions, I walked in unlawful ways; but Thou, O merciful Lord, didst by Thine irresistible strength preserve me and make me worthy of Thy succour. (Twice.)

Μαρτυρικον.

Μάρτυρες Κυρίου, πάντα τόπον ἁγιάζετε, καὶ πᾶσαν νόσον θεραπεύετε· καὶ νῦν πρεσβεύσατε, ῥυσθῆναι τῶν παγίδων τοῦ ἐχθροῦ, τὰς ψυχὰς ἡμῶν δεόμεθα.

Στιχηρα Προσομοια. Ηχος Α΄.

α΄. Ἡλούμενος, Κύριε, Σταυρῷ, Ἀδὰμ τὸ χειρόγραφον, τῇ θείᾳ λόγχῃ διέῤῥηξας· διὸ διάῤῥηξον, τοὺς δεσμούς μου, Λόγε, ὅπως σοὶ αἰνέσεως, θυσίαν θύσω πίστει γηθόμενος, καιρὸν εὐπρόσδεκτον, τῆς νηστείας νῦν εὑράμενος, ὃν εἰς πάντων, σωτηρίαν ἔδειξας.

β΄. Νηστείας λαμπρότητι ποτέ, Μωϋσῆς λαμπόμενος, Θεοῦ τὴν δόξαν τεθέαται· τοῦτον ζηλώσασα, ταπεινὴ ψυχή μου, τὸν Σταυρῷ τανύσαντα, παλάμας διὰ σὲ ἀγαθότητι, ἔργοις θεράπευσον, ἐγκρατείας καὶ δεήσεως, ὅπως τύχῃς, θείας ἀπολαύσεως.

Ηχος πλ. Β.

γ΄. Τὸν ζωοποιὸν προσκυνοῦντές σου Σταυρόν, τῆς ἀφράστου πρὸς ἡμᾶς σου, ἀμέτρου

Hymn of the Martyrs.

O Martyrs of the Lord, who hallow every place, and heal all manner of sickness, we beseech you now to intercede for the deliverance of our souls from the snares of the enemy.

Similar Chants. 1st Tone.

1. Nailed to the Cross, Thou, O Lord, didst with the sacred spear rend the handwriting against Adam; do Thou even so rend my bonds, O Word, so that, rejoicing, to Thee in faith I may sacrifice a sacrifice of praise, and find now salutary to myself that season of the fast which Thou hast ordained for the salvation of all.

2. Once in the ecstasy of fasting, the face of Moses shone, beholding the glory of God. O my humble soul, follow after Him, Who stretched out His hands upon the Cross in goodness to thee, and do thou serve Him by works of abstinence and prayer, that thou mayest attain to the Divine Rejoicing.

2nd Plag. Tone.

3. We worship, O Christ, the life-giving Cross of Thine inexpressible and infinite goodness

ἀγαθότητος Χριστέ, καὶ ἐν αὐτῷ φωτισθέντες τὰς ψυχὰς, ἀνυμνοῦμέν σε ἀπαύστως, αἰτούμενοι εὐθύμως ἐν χαρᾷ, τελέσαι τὸ στάδιον τῆς Νηστείας, καὶ φθάσαι τὰ Πάθη σου ἀνυμνῆσαι Κύριε, δι' ὧν ἔσωσας ἡμᾶς.

Καὶ τοῦ Μηναίου προσόμοια δ'. Δόξα . . . Καὶ νῦν . . . *Σταυροθεοτοκίον. Γίνεται ἡ εἴσοδος, καὶ μετὰ τό,* Φῶς ἱλαρόν . . . *(σελ. 39) εὐθὺς τὰ Ἀναγνώσματα.*

Προκειμενον. Ηχος βαρυς.
Ψαλ. ϞΗ'.

Ὑψοῦτε Κύριον τὸν Θεὸν ἡμῶν, καὶ προσκυνεῖτε τῷ ὑποποδίῳ τῶν ποδῶν αὐτοῦ.

Στίχ. Ὁ Κύριος ἐβασίλευσεν, ὀργιζέσθωσαν λαοί.

Γενεσεως το Αναγνωσμα.
Κεφ. ΙΗ'. 20.

Εἶπε Κύριος· Κραυγὴ Σοδόμων καὶ Γομόῤῥας πεπλήθυνται πρός με· καὶ αἱ ἁμαρτίαι αὐτῶν μεγάλαι σφόδρα. Καταβὰς οὖν ὄψομαι, εἰ κατὰ τὴν κραυγὴν αὐτῶν τὴν ἐρχομένην πρός με, συντελοῦνται· εἰ δὲ μή, ἵνα γνῶ. Καὶ ἀποστρέψαντες ἐκεῖθεν οἱ

towards us; by it our souls are illumined so that we praise Thee unceasingly and pray that we may complete with joy and cheerfulness the course of the fast, and gather to praise Thy Passion, by which Thou hast saved us.

And four similar chants from the Menaion. Glory . . . Now, and for ever . . . Crucifixion Hymn. The Entry takes place, and after Gladsome light . . . (page 39), then the Readings.

Offertory. Grave Tone.
Psalm XCVIII.

O magnify the Lord our God; and fall down before his footstool.

Line. The Lord is King, be the people never so impatient.

The Reading from Genesis.
Chap. xviii. 20.

And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from

ἄνδρες, ἦλθον εἰς Σόδομα· Ἀβραὰμ δὲ ἔτι ἦν ἑστηκὼς ἔναντι Κυρίου. Καὶ ἐγγίσας Ἀβραὰμ, εἶπε· Μὴ συναπολέσῃς δίκαιον μετὰ ἀσεβοῦς καὶ ἔσται ὁ δίκαιος ὡς ὁ ἀσεβής· ἐὰν ὦσι πεντήκοντα δίκαιοι ἐν τῇ πόλει, ἀπολεῖς αὐτούς; οὐκ ἀνήσεις πάντα τὸν τόπον ἕνεκεν τῶν πεντήκοντα δικαίων, ἐὰν ὦσιν ἐν αὐτῇ; Μηδαμῶς σὺ ποιήσῃς ὡς τὸ ῥῆμα τοῦτο, τοῦ ἀποκτεῖναι δίκαιον μετὰ ἀσεβοῦς, καὶ ἔσται ὁ δίκαιος ὡς ὁ ἀσεβής· μηδαμῶς· Ὁ κρίνων πᾶσαν τὴν γῆν, οὐ ποιήσεις κρίσιν; Εἶπε δὲ Κύριος· Ἐὰν εὕρω ἐν Σοδόμοις πεντήκοντα δικαίους ἐν τῇ πόλει, ἀφήσω πάντα τὸν τόπον δι᾽ αὐτούς. Καὶ ἀποκριθεὶς Ἀβραάμ, εἶπε· Νῦν ἠρξάμην λαλῆσαι πρὸς τὸν Κύριόν μου· ἐγὼ δέ εἰμι γῆ καὶ σποδός. Ἐὰν δὲ ἐλαττονωθῶσιν οἱ πεντήκοντα δίκαιοι εἰς τεσσαρακονταπέντε, ἀπολεῖς, ἕνεκεν τῶν πέντε, πᾶσαν τὴν πόλιν; Καὶ εἶπεν· Οὐ μὴ ἀπολέσω, ἐὰν εὕρω ἐκεῖ τεσσαρακονταπέντε. Καὶ προσέθηκεν ἔτι λαλῆσαι πρὸς αὐτὸν, καὶ εἶπεν· Ἐὰν δὲ εὑρεθῶσιν ἐκεῖ τεσσαράκοντα; Καὶ εἶπεν· Οὐ μὴ ἀπολέσω, ἕνεκεν τῶν τεσσαράκοντα. Καὶ εἶπε· Μήτι, Κύριε, ἐὰν λαλήσω; ἐὰν δὲ εὑρεθῶσιν ἐκεῖ τριάκοντα;

thence, and went towards Sodom: but Abraham stood yet before the Lord. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked, and shall the righteous be as the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, O let not the Lord be angry, and I will speak: Peradventure there shall thirty be

Καὶ εἶπεν· Οὐ μὴ ἀπολέσω ἕνεκεν τῶν τριάκοντα. Καὶ εἶπεν· Ἐπειδὴ ἔχω λαλῆσαι πρὸς τὸν Κύριον· ἐὰν δὲ εὑρεθῶσιν ἐκεῖ εἴκοσι; Καὶ εἶπεν· Οὐ μὴ ἀπολέσω, ἕνεκεν τῶν εἴκοσι. Καὶ εἶπε· Μήτι, Κύριε, ἐὰν λαλήσω ἔτι ἅπαξ; ἐὰν δὲ εὑρεθῶσιν ἐκεῖ δέκα; Καὶ εἶπεν· Οὐκ ἀπολέσω, ἕνεκεν τῶν δέκα. Ἀπῆλθε δὲ ὁ Κύριος, ὡς ἐπαύσατο λαλῶν τῷ Ἀβραάμ· καὶ Ἀβραὰμ ὑπέστρεψεν εἰς τὸν τόπον αὐτοῦ.

Προκειμενον. Ηχος πλ. Β΄.
Ψαλ. ϞΘ΄.

Ἀλαλάξατε τῷ Κυρίῳ πᾶσα ἡ γῆ.

Στίχ. Δουλεύσατε τῷ Κυρίῳ ἐν εὐφροσύνῃ.

Παροιμιων το Αναγνωσμα.
Κεφ. ΙΣΤ΄. 17.

Ὁ δεχόμενος παιδείαν, ἐν ἀγαθοῖς ἔσται· ὁ δὲ φυλάσσων ἐλέγχους, σοφισθήσεται. Ὃς φυλάσσει τὰς ἑαυτοῦ ὁδούς, τηρεῖ τὴν ἑαυτοῦ ψυχήν· ἀγαπῶν δὲ ζωὴν αὐτοῦ, φείσεται στόματος αὐτοῦ. Πρὸ συντριβῆς ἡγεῖται ὕβρις, πρὸ δὲ πτώματος κακοφροσύνη. Κρείσσων

found there. And he said, I will not do it if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, O let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Offertory. 2nd Plag. Tone.
Psalm XCIX.

O be joyful in the Lord, all ye lands.

Line. Serve the Lord with gladness.

The Reading from Proverbs.
Chap. xvi. 17.

He that receiveth instruction shall be in prosperity; and he that regardeth reproof shall be made wise. He that keepeth his way preserveth his soul, and he that loveth his life spareth his mouth. Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be

πρᾳΰθυμος μετὰ ταπεινώσεως, ἢ ὃς διαιρεῖται σκῦλα μετὰ ὑβριστῶν. Συνετὸς ἐν πράγμασιν εὑρετὴς ἀγαθῶν, πεποιθὼς δὲ ἐπὶ τῷ Κυρίῳ μακαριστός. Τοὺς σοφοὺς καὶ συνετούς, φαύλους καλοῦσιν· οἱ δὲ γλυκεῖς ἐν λόγῳ, πλείονα ἀκούσονται. Πηγὴ ζωῆς ἔννοια τοῖς κεκτημένοις, παιδεία δὲ ἀφρόνων κακή. Καρδία σοφοῦ νοήσει τὰ ἀπὸ τοῦ ἰδίου στόματος, ἐπὶ δὲ χείλεσι φορέσει ἐπιγνωμοσύνην. Κηρία μέλιτος λόγοι καλοί, γλύκασμα δὲ αὐτοῦ ἴασις ψυχῆς. Εἰσὶν ὁδοί, δοκοῦσαι ὀρθαὶ εἶναι ἀνδρί· τὰ μέντοι τελευταῖα αὐτῶν βλέπει εἰς πυθμένα ᾍδου. Ἀνὴρ ἐν πόνοις πονεῖ ἑαυτῷ, καὶ ἐκβιάζεται τὴν ἀπώλειαν ἑαυτοῦ· ὁ μέντοι σκολιὸς ἐπὶ τῷ ἑαυτοῦ στόματι φορεῖ τὴν ἀπώλειαν. Ἀνὴρ ἄφρων ὀρύσσει ἑαυτῷ κακά, ἐπὶ δὲ τῶν ἑαυτοῦ χειλέων θησαυρίζει πῦρ. Ἀνὴρ σκολιὸς διαπέμπεται κακά, καὶ λαμπτῆρα δόλου πυρσεύει κακοῖς, καὶ διαχωρίζει φίλους. Ἀνὴρ παράνομος ἀποπειρᾶται φίλων, καὶ ἀπάγει αὐτοὺς εἰς ὁδοὺς οὐκ ἀγαθάς· στηρίζων δὲ ὀφθαλμοὺς αὐτοῦ, λογίζεται διεστραμμένα, ἐπιδάκνων δὲ τοῖς χείλεσιν αὐτοῦ, ὁρίζει πάντα τὰ κακά· οὗτος κάμινός ἐστι κακίας. Στέφανος καυχήσεως

of an humble spirit with the lowly, than to divide the spoil with the proud. He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he. The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. Understanding is a well-spring of life unto him that hath it: but the instruction of fools is folly. The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words are as an honeycomb, sweet and health to the soul. There is a way which seemeth right unto a man, but the end thereof looketh to the depths of Hell. He that laboureth laboureth for himself; for his mouth craveth it of him; but the perverse beareth destruction upon his own mouth. An ungodly man diggeth up evil: and in his lips there is as a burning fire. A perverse man spreadeth evil, and will kindle a torch of deceit with mischief, and separateth friends. A violent man enticeth his friends, and leadeth them into the way that is not good. He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass; he is a furnace of wickedness. The hoary head is a crown of glory, if it be found in the way of righteousness. He that

γῆρας, ἐν δὲ ὁδοῖς δικαιοσύνης εὑρίσκεται. Κρείσσων ἀνὴρ μακρόθυμος ἰσχυροῦ· ὁ δὲ κρατῶν ὀργῆς, κρείσσων τοῦ καταλαμβανομένου πόλιν. Εἰς κόλπους ἐπέρχεται πάντα τοῖς ἀδίκοις· παρὰ δὲ Κυρίου πάντα τὰ δίκαια. (Κεφ. ΙΖ΄. 1.) Κρείσσων ψωμὸς μεθ᾽ ἡδονῆς ἐν εἰρήνῃ, ἢ οἶκος πλήρης πολλῶν ἀγαθῶν, καὶ ἀδίκων θυμάτων μετὰ μάχης. Οἰκέτης νοήμων κρατήσει δεσποτῶν ἀφρόνων, ἐν δὲ ἀδελφοῖς διελεῖται μέρη. Ὥσπερ δοκιμάζεται ἐν καμίνῳ ἄργυρος καὶ χρυσός, οὕτως ἐκλεκταὶ καρδίαι παρὰ Κυρίῳ. Κακὸς ὑπακούει γλώσσης παρανόμων· δίκαιος δὲ οὐ προσέχει χείλεσι ψευδέσιν. Ὁ καταγελῶν πτωχοῦ, παροξύνει τὸν ποιήσαντα αὐτόν· ὁ δὲ ἐπιχαίρων ἀπολλυμένῳ, οὐκ ἀθῳωθήσεται· ὁ δὲ ἐπισπλαγχνιζόμενος ἐλεηθήσεται. Στέφανος γερόντων, τέκνα τέκνων· καύχημα δὲ τέκνων, πατέρες αὐτῶν. Τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ ὀβολός. Οὐχ ἁρμόσει ἄφρονι πιστά, οὐδὲ δίκαιῳ χείλη ψευδῆ. Μισθὸς χαρίτων, ἡ παιδεία τοῖς χρωμένοις· οὗ δ᾽ ἂν ἐπιστρέψῃ, εὐοδωθήσεται· Ὃς κρύπτει ἀδικήματα, ζητεῖ φιλίαν· ὃς δε μισεῖ κρύπτειν, διΐστησι φίλους

is slow to anger is better than the mighty ; and he that ruleth his spirit than he that taketh a city. The lot is cast into the lap for the ungodly, but all just things are of the Lord. (Chap. xvii.) Better is a dry morsel, and quietness therewith, than an house full of good things, and unjust sacrifices with strife. A wise servant shall have rule over foolish masters, and shall have part of the inheritance among the brethren. The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts. A wicked doer giveth heed to false tongues; but a righteous man attendeth not to false lips. Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not be unpunished; but he that has compassion shall find mercy. Children's children are the crown of old men; and the glory of children are their fathers. The faithful hath a whole world of wealth, but the faithless hath not a farthing. Excellent speech becometh not a fool; much less do lying lips a just man. Instruction is, to them that use it, a gracious reward; whithersoever it turneth, it prospereth. He that covereth a transgression seeketh love: but he that repeateth a matter separateth friends and kindred. A

καὶ οἰκείους. Συντρίβει ἀπειλὴ καρδίαν φρονίμου· ἄφρων δὲ μαστιγωθεὶς, οὐκ αἰσθάνεται. Ἀντιλογίας ἐγείρει πᾶς κακός· ὁ δὲ Κύριος ἄγγελον ἀνελεήμονα ἐκπέμψει αὐτῷ. Ἐμπεσεῖται μέριμνα ἀνδρί νοήμονι· οἱ δὲ ἄφρονες διαλογιοῦνται κακά. Ὃς ἀποδίδωσι, κακὰ ἀντὶ ἀγαθῶν, οὐ κινηθήσεται κακὰ ἐκ τοῦ οἴκου αὐτοῦ. Ἐξουσίαν δίδωσι λόγοις ἀρχὴ δικαιοσύνης· προηγεῖται δὲ τῆς ἐνδείας στάσις καὶ μάχη. Ὃς δίκαιον κρίνει τὸν ἄδικον, ἄδικον δὲ τὸν δίκαιον, ἀκάθαρτος καὶ βδελυκτὸς παρὰ Θεῷ· Ἵνα τί ὑπῆρξε χρήματα ἄφρονι; κτήσασθαι γὰρ σοφίαν ἀκάρδιος οὐ δυνήσεται. Ὃς ὑψηλὸν ποιεῖ τὸν ἑαυτοῦ οἶκον, ζητεῖ συντριβήν· ὁ δὲ σκολιάζων του μαθεῖν, ἐμπεσεῖται εἰς κακά. Εἰς πάντα καιρὸν φίλος ὑπαρχέτω σοι· ἀδελφοὶ δὲ ἐν ἀνάγκαις χρήσιμοι ἔστωσαν.

Τό, Κατευθυνθήτω . . . (ὅρα σελ. 41).
Καὶ ἡ λοιπὴ ἀκολουθία τῶν Προηγιασμένων.

reproof entereth more into a wise man than a hundred stripes into a fool. An evil man seeketh only rebellion; therefore a cruel messenger shall be sent against him by the Lord. Care may befall a man of understanding, but fools will meditate evil. Whoso rewardeth evil for good, evil shall not be removed from his house. The rule of justice giveth authority to words, but sedition and strife precede poverty. He that justifieth the wicked, and he that condemneth the just, even they both are unclean and an abomination to the Lord. Wherefore is there a price in the hand of a fool, seeing he hath no heart to get wisdom? He that exalteth his own house seeketh ruin, and he that turneth away from instruction shall fall into mischief. A friend loveth at all times, but let brethren be useful in adversity.

Then, Let my prayer be set forth . . . (see page 41), and the rest of the Liturgy of the Presanctified.

ΤΗ͂Ι ΠΑΡΑΣΚΕΥΗ͂Ι ΤΗΣ Ε΄. ΕΒΔΟΜΑΔΟΣ.

Στιχηρὸν Ἰδιόμελον. Ἦχος πλ. Β΄.

Ὡς ἐξ Ἱερουσαλὴμ, σοῦ τῶν θείων ἐντολῶν ἐξερχόμενος, καὶ πρὸς τὰ πάθη τῆς Ἱεριχὼ καταντήσας, τῇ δόξῃ τῆς ἀτιμίας, τῶν βιωτικῶν μελημάτων κατασυρθείς, λησταῖς περιέπεσον τῶν λογισμῶν, τῆς υἱοθεσίας τῇ χάριτι, τὸν χιτῶνα ὑπ᾽ αὐτῶν ἐκδυθεὶς, καὶ ταῖς πληγαῖς, ὡς ἄπνους κατάκειμαι. Ἱερεὺς δὲ παρὼν, καὶ τὸ πτῶμα κατιδὼν, οὐ προσέσχε. Λευΐτης, καὶ αὐτός βδελυξάμενος, ἀντιπαρῆλθέ μοι. Σὺ δὲ Κύριε, ὁ ἐκ Παρθένου ἀφράστως σαρκωθείς, τῇ ἐκχύσει τοῦ σωτηρίου, καὶ ἑκουσίως ἐκ πλευρᾶς σου, ἐκχυθέντος αἵματος καὶ ὕδατος, ὡς ἔλαιον ἐπιστάξας Χριστὲ ὁ Θεός, τὰς οὐλὰς τῶν τραυμάτων μου, τῇ μοτώσει περίσφιγξον, καὶ πρὸς οὐράνιον συγκαταρίθμησον χῶρον, ὡς εὔσπλαγχνος. (Δίς.)

FOR FRIDAY OF THE FIFTH WEEK.

Chant. 2nd Plag. Tone.

Departing from Thy divine commands as from Jerusalem, I took part in the life of Jericho, and I was dragged down by dishonourable glory and by the cares of this world. I fell among the thieves who steal away reason, and I was stripped by them of my robe of sonship by grace, and I lay, as it were, bereft of breath from their violence. A priest passing, saw me fallen and heeded not. A Levite to whom I was an abomination passed me by; but Thou, O Lord, Who wast ineffably incarnate from the Virgin, by the voluntary pouring forth from Thy side of the gushing water and blood of salvation didst anoint me as with oil. O Christ our God, do Thou of Thy pity bind up as with linen the scars of my wounds, and number me among those for Thy heavenly country. (Twice.)

Μαρτυρικον. Ηχος ο Αυτος.

Οἱ Μάρτυρές σου Κύριε, οὐκ ἠρνήσαντό σε, οὐκ ἀπέστησαν ἀπὸ τῶν ἐντολῶν σου· ταῖς αὐτῶν πρεσβείαις ἐλέησον ἡμᾶς.

Στιχηρὰ Προσόμοια τῆς Θεοτόκου τὰ παρόντα γ΄. ποιοῦντες αὐτὰ ἑπτά.

Ηχος πλ. Β΄.

Βουλὴν προαιώνιον, ἀποκαλύπτων σοι Κόρη, Γαβριὴλ ἐφέστηκε, σὲ κατασπαζόμενος, καὶ φθεγγόμενος· Χαῖρε γῆ ἄσπορε· χαῖρε βάτε ἄφλεκτε· χαῖρε βάθος δυσθεώρητον· χαῖρε ἡ γέφυρα, πρὸς τοὺς Οὐρανοὺς ἡ μετάγουσα· καὶ κλίμαξ ἡ μετάρσιος, ἣν ὁ Ἰακὼβ ἐθεάσατο· χαῖρε θεία στάμνε, τοῦ μάννα· χαῖρε λύσις τῆς ἀρᾶς· χαῖρε Ἀδὰμ ἡ ἀνάκλησις· μετὰ σοῦ ὁ Κύριος.

Φαίνῃ μοι ὡς ἄνθρωπος, φησὶν ἡ ἄφθορος Κόρη, πρὸς τὸν Ἀρχιστράτηγον, καὶ πῶς φθέγγῃ ῥήματα ὑπὲρ ἄνθρωπον; μετ᾽ ἐμοῦ ἔφης γὰρ, τὸν Θεὸν ἔσεσθαι, καὶ σκηνῶσαι ἐν τῇ μήτρᾳ μου· καὶ πῶς γενήσομαι, λέγε μοι, χωρίον εὐρύχωρον, καὶ τόπος ἁγιάσματος, τοῦ τοῖς Χερουβὶμ ἐπιβαίνοντος; Μή με δελεάσῃς

Chant of the Martyrs. Same Tone.

Thy Martyrs, O Lord, denied Thee not, neither did they depart from Thy commandments; by their intercessions have mercy upon us.

Similar Chants of the Virgin; the following three are repeated to make seven.

2nd Plag. Tone.

To thee, O Maiden, Gabriel revealed the counsel that was before all ages, as he approached and saluted thee and cried aloud: Hail, unsown land; hail, bush, burning but unconsumed; hail, unfathomable depth; hail, bridge leading to the Heavens and ladder raised on high which Jacob saw; hail, divine vase of manna; hail, release from the curse; hail, recaller of Adam; the Lord is with thee.

Like unto a man dost thou appear to me, saith the innocent Maiden to the Archangel, yet thou speakest words far above those of men. For thou sayest that God shall rest upon me, and shelter in my womb. Tell me, how can I become a broad land, and hallowed place for Him Who rides upon the Cherubim? Deceive me not; for

ἀπάτῃ· οὐ γὰρ ἔγνων ἡδονήν· γάμου ὑπάρχω ἀμύητος· πῶς οὖν παῖδα τέξομαι;

Θεὸς ὅπου βούλεται, νικᾶται φύσεως τάξις, φησὶν ὁ Ἀσώματος, καὶ τὰ ὑπὲρ ἄνθρωπον διαπράττεται· τοῖς ἐμοῖς πίστευε, ἀληθέσι ῥήμασι Παναγία ὑπεράμωμε. Ἡ δὲ ἐβόησε· Γένοιτό μοι νῦν ὡς τὰ ῥῆμά σου· καὶ τέξομαι τὸν ἄσαρκον, σάρκα ἐξ ἐμοῦ δανεισάμενον, ὅπως ἀναγάγῃ, τὸν ἄνθρωπον ὡς μόνος δυνατὸς, εἰς τὸ ἀρχαῖον ἀξίωμα, διὰ τῆς συγκράσεως.

Δόξα Πατρί . . . Καὶ νῦν . . .

Ηχος Β΄.

Τὸ ἀπ᾽ αἰῶνος μυστήριον, ἀνακαλύπτεται σήμερον, καὶ ὁ Υἱὸς τοῦ Θεοῦ, Υἱὸς ἀνθρώπου γίνεται, ἵνα τοῦ χείρονος μεταλαβὼν, μεταδῷ μοι τοῦ βελτίονος· ἐψεύσθη πάλαι Ἀδὰμ καὶ Θεὸς ἐπιθυμήσας οὐ γέγονεν· ἄνθρωπος γίνεται Θεός, ἵνα Θεὸν τὸν Ἀδὰμ ἀπεργάσηται. Εὐφραινέσθω ἡ Κτίσις, χορευέτω ἡ φύσις, ὅτι Ἀρχάγγελος Παρθένῳ, μετὰ δέους παρίσταται, καὶ τὸ Χαῖρε κομίζει, τῆς λύπης ἀντί-

I know not lust; and I have not been admitted to marriage; how then can I bear a child?

God, when He so wills, saith the Angel, vanquishes the order of nature and accomplishes works above those of man. Do thou therefore, O all-holy Maiden, believe these my words of truth. And she cried: Be it unto me according to thy word, and let me give birth to Him Who is spiritual, and He shall borrow of my flesh, so that by this blended nature He Who alone is all-powerful may lead mankind back to his first estate.

Glory be to the Father . . . Now, and for ever . . .

2ND TONE.

The mystery which was from before all ages is to-day revealed, and the Son of God becomes the Son of man, in order that by partaking of the worse He may impart to me of the better. Of old, Adam was beguiled, and the purpose of God was not fulfilled. God becomes man in order that Adam may be made as God. Let Creation rejoice and let Nature sing in chorus, for the Archangel in awe draws near to the Virgin and brings his

θετον. Ὁ διὰ σπλάγχνα ἐλέους ἐνανθρωπήσας, Θεὸς ἡμῶν δόξα σοι.

Γίνεται ἡ εἴσοδος, καὶ μετὰ τό, Φῶς ἱλαρὸν . . . (σελ. 39) εὐθὺς τὰ Ἀναγνώσματα.

ΠΡΟΚΕΙΜΕΝΟΝ. ΗΧΟΣ Δ΄. ΨΑΛ. ΡΒ΄.

Οἰκτίρμων καὶ ἐλεήμων ὁ Κύριος.

Στίχ. Εὐλόγει, ἡ ψυχή μου, τὸν Κύριον.

ΓΕΝΕΣΕΩΣ ΤΟ ΑΝΑΓΝΩΣΜΑ.
Κεφ. ΚΒ΄. 1.

Ἐγένετο μετὰ τὰ ῥήματα ταῦτα, ὁ Θεὸς ἐπείραζε τὸν Ἀβραὰμ, καὶ εἶπεν αὐτῷ· Ἀβραὰμ Ἀβραάμ· καὶ εἶπεν· Ἰδοὺ ἐγώ. Καὶ εἶπε· Λάβε τὸν υἱόν σου τὸν ἀγαπητόν, ὃν ἠγάπησας, τὸν Ἰσαάκ, καὶ πορεύθητι εἰς τὴν γῆν τὴν ὑψηλήν, καὶ ἀνένεγκε αὐτὸν ἐκεῖ εἰς ὁλοκάρπωσιν, ἐπὶ ἓν τῶν ὀρέων, ὧν ἄν σοι εἴπω. Ἀναστὰς δὲ Ἀβραὰμ τὸ πρωΐ, ἐπέσαξε τὸν ὄνον αὐτοῦ· παρέλαβε δὲ μεθ' ἑαυτοῦ δύο παῖδας, καὶ Ἰσαὰκ τὸν υἱὸν αὐτοῦ· καὶ σχίσας ξύλα εἰς ὁλοκάρπωσιν, ἀναστὰς ἐπορεύθη· καὶ ἦλθεν εἰς τὸν τόπον, ὃν εἶπεν

salutation as a recompense for her distress. O God, Who through Thy plenteous mercy didst become Man, glory to Thee.

The Entry takes place, and after Gladsome light . . . (page 39), then the Readings.

Offertory. 4th Tone. Psalm CII.

The Lord is full of compassion and mercy.

Line. Praise the Lord, O my soul.

The Reading from Genesis. Chap. xxii. 1.

And it came to pass after these things that God did tempt Abraham, and said unto him, Abraham, Abraham : and he said, Behold, here I am. And he said, Take now thy beloved son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on

αὐτῷ ὁ Θεὸς τῇ ἡμέρᾳ τῇ τρίτῃ. Καὶ ἀναβλέψας Ἀβραὰμ τοῖς ὀφθαλμοῖς αὐτοῦ, εἶδε τὸν τόπον μακρόθεν· καὶ εἶπεν Ἀβραὰμ τοῖς παισὶν αὐτοῦ· Καθίσατε αὐτοῦ μετὰ τῆς ὄνου· ἐγὼ δὲ καὶ τὸ παιδάριον, διελευσόμεθα ἕως ὧδε· καὶ προσκυνήσαντες, ἀναστρέψομεν πρὸς ὑμᾶς. Ἔλαβε δὲ Ἀβραὰμ τὰ ξύλα τῆς ὁλοκαρπώσεως, καὶ ἐπέθηκεν Ἰσαὰκ τῷ υἱῷ αὐτοῦ· ἔλαβε δὲ καὶ τὸ πῦρ μετὰ χεῖρας, καὶ τὴν μάχαιραν· καὶ ἐπορεύθησαν οἱ δύο ἅμα. Εἶπε δὲ Ἰσαὰκ πρὸς Ἀβραὰμ τὸν πατέρα αὐτοῦ· Πάτερ. Ὁ δὲ εἶπε· Τί ἐστι τέκνον; Εἶπε δέ· Ἰδοὺ τὸ πῦρ καὶ τὰ ξύλα· ποῦ ἐστι τὸ πρόβατον τὸ εἰς ὁλοκάρπωσιν; Εἶπε δὲ Ἀβραάμ· Ὁ Θεὸς ὄψεται ἑαυτῷ πρόβατον εἰς ὁλοκάρπωσιν, τέκνον· Πορευθέντες δὲ ἀμφότεροι ἅμα, ἦλθον ἐπὶ τὸν τόπον, ὃν εἶπεν αὐτῷ ὁ Θεός· καὶ ᾠκοδόμησεν ἐκεῖ Ἀβραὰμ τὸ θυσιαστήριον, καὶ ἐπέθηκε τὰ ξύλα· καὶ συμποδίσας Ἰσαὰκ τὸν υἱὸν αὐτοῦ, ἐπέθηκεν αὐτὸν ἐπὶ τὸ θυσιαστήριον ἐπάνω τῶν ξύλων· καὶ ἐξέτεινεν Ἀβραὰμ τὴν χεῖρα αὐτοῦ λαβεῖν τὴν μάχαιραν, σφάξαι τὸν υἱὸν αὐτοῦ. Καὶ ἐκάλεσεν αὐτὸν Ἄγγελος Κυρίου ἐκ τοῦ Οὐρανοῦ, καὶ εἶπεν αὐτῷ· Ἀβραάμ,

the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, What is it, my child? And he said, Behold the fire and the wood; but where is the lamb for a burnt offering? And Abraham said, My child, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God,

Ἀβραάμ. Ὁ δὲ εἶπεν· Ἰδοὺ ἐγώ· καὶ εἶπε· Μὴ ἐπιβάλῃς τὴν χεῖρά σου ἐπὶ τὸ παιδάριον, μηδὲ ποιήσῃς αὐτῷ μηδέν· νῦν γὰρ ἔγνων, ὅτι φοβῇ σὺ τὸν Θεόν, καὶ οὐκ ἐφείσω τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ δι' ἐμέ. Καὶ ἀναβλέψας Ἀβραὰμ τοῖς ὀφθαλμοῖς αὐτοῦ, εἶδε· καὶ ἰδοὺ, κριὸς εἷς κατεχόμενος ἐν φυτῷ Σαβὲκ τῶν κεράτων· καὶ ἐπορεύθη Ἀβραάμ, καὶ ἔλαβε τὸν κριόν, καὶ ἀνήνεγκεν αὐτὸν εἰς ὁλοκάρπωσιν, ἀντὶ Ἰσαὰκ τοῦ υἱοῦ αὐτοῦ. Καὶ ἐκάλεσεν Ἀβραὰμ τὸ ὄνομα τοῦ τόπου ἐκείνου, Κύριος εἶδεν· ἵνα εἴπωσι σήμερον, ἐν τῷ ὄρει, Κύριος ὤφθη. Καὶ ἐκάλεσεν Ἄγγελος Κυρίου τὸν Ἀβραὰμ δεύτερον ἐκ τοῦ Οὐρανοῦ, λέγων· Κατ' ἐμαυτοῦ ὤμοσα, λέγει Κύριος· οὗ ἕνεκεν ἐποίησας τὸ ῥῆμα τοῦτο, καὶ οὐκ ἐφείσω τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ δι' ἐμὲ, ἦ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου, ὡς τοὺς ἀστέρας τοῦ Οὐρανοῦ, καὶ ὡς τὴν ἄμμον, τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης· καὶ κληρονομήσει τὸ σπέρμα σου τὰς πόλεις τῶν ὑπεναντίων· καὶ ἐνευλογηθήσονται, ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς, ἀνθ' ὧν ὑπήκουσας τῆς ἐμῆς φωνῆς.

seeing thou hast not withheld thy beloved son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of Isaac his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day in the mount, the Lord shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy beloved son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Προκειμενον. Ηχος Δ΄. Ψαλ. ΡΓ΄.

Ὡς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε.

Στίχ. Εὐλόγει, ἡ ψυχή μου, τὸν Κύριον.

Παροιμιων το Αναγνωσμα.

Κεφ. ΙΖ΄. 17.

Ἀδελφοὶ ἐν ἀνάγκαις χρήσιμοι ἔστωσαν· τούτου γὰρ χάριν γεννῶνται. Ἀνὴρ ἄφρων ἐπικροτεῖ καὶ ἐπιχαίρει ἑαυτῷ, ὡς καὶ ὁ ἐγγυώμενος ἐγγύῃ τὸν ἑαυτοῦ φίλον· ἐπὶ δὲ τῶν ἑαυτοῦ χειλέων πῦρ θησαυρίζει. Φιλαμαρτήμων χαίρει μάχαις, ὑψῶν δὲ θύραν αὐτοῦ, ζητεῖ συντριβήν· ὁ δὲ σκληροκάρδιος οὐ συναντᾷ ἀγαθοῖς. Ἀνὴρ εὐμετάβολος γλώσσῃ, ἐμπεσεῖται εἰς κακά· καρδία δὲ ἄφρονος, ὀδύνη τῷ κεκτημένῳ αὐτήν. Οὐκ εὐφραίνεται πατὴρ ἐφ᾽ υἱῷ ἀπαιδεύτῳ· υἱὸς δὲ φρόνιμος εὐφραίνει μητέρα αὐτοῦ. Καρδία εὐφραινομένη εὐεκτεῖν ποιεῖ· ἀνδρὸς δὲ λυπηροῦ ξηραίνεται τὰ ὀστᾶ. Λαμβάνοντος δῶρα ἀδίκως ἐν κόλποις, οὐ κατευοδοῦνται αἱ ὁδοί· ἀσεβὴς δὲ ἐκκλίνει ὁδοὺς δικαιοσύνης. Πρόσωπον συνετόν, ἀνδρὸς σοφοῦ· οἱ δὲ ὀφθαλμοὶ τοῦ ἄφρονος ἐπ᾽ ἄκρα γῆς. Ὀργὴ πατρὶ υἱὸς

OFFERTORY. 4TH TONE. PSALM CIII.

O Lord, how manifold are Thy works!

Line. Praise the Lord, O my soul.

THE READING FROM PROVERBS.
Chap. xvii. 17.

Let brethren be useful in adversity, for for this are they born. A man void of understanding striketh hands, and rejoiceth over himself; as he that becometh surety would become surety for his own friend, and treasureth fire on his own lips. He loveth transgression that loveth strife, and he that exalteth his gate seeketh destruction; he that hath a froward heart findeth no good. He that hath a perverse tongue falleth into mischief; and the heart of a fool is a grief to its possessor. He that begetteth a fool doeth it to his sorrow; but a wise son rejoiceth his mother. A merry heart doeth good like a medicine: but a broken spirit drieth the bones. A wicked man who taketh gifts into his bosom, his ways do not prosper; and an ungodly man perverteth the ways of righteousness. Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.

ἄφρων, καὶ ὀδύνη τῇ τεκούσῃ αὐτόν. Ζημιοῦν ἄνδρα δίκαιον οὐ καλόν, οὐδὲ ὅσιον ἐπιβουλεύειν δυνάσταις δικαίοις. Ὃς φείδεται ῥῆμα προέσθαι σκληρόν, ἐπιγνώμων· μακρόθυμος δὲ ἀνὴρ φρόνιμος· Ἀνοήτῳ ἐπερωτήσαντι σοφίαν, σοφία λογισθήσεται· ἐνεὸν δέ τις ἑαυτὸν ποιήσας, δόξει φρόνιμος εἶναι. Προφάσεις ζητεῖ ἀνὴρ βουλόμενος χωρίζεσθαι ἀπὸ φίλων, ἐν παντὶ δὲ καιρῷ ἐπονείδιστος ἔσται. (Κεφ. ΙΗ΄. 1.) Οὐ χρείαν ἔχει σοφίας ἐνδεὴς φρενῶν, μᾶλλον γὰρ ἄγεται ἀφροσύνῃ. Ὅταν ἔλθῃ ἀσεβὴς εἰς βάθος κακῶν, καταφρονεῖ· ἐπέρχεται δὲ αὐτῷ ἀτιμία καὶ ὄνειδος. Ὕδωρ βαθὺ λόγοις ἐν καρδίᾳ ἀνδρός, ποταμὸς δὲ ἀναπηδῶν, καὶ πηγὴ ζωῆς. Θαυμάσαι πρόσωπον ἀσεβοῦς οὐ καλόν, οὐδὲ ὅσιον ἐκκλίνειν τὸ δίκαιον ἐν κρίσει.

Τό, Κατευθυνθήτω . . . (ὅρα σελ. 41). Καὶ ἡ λοιπὴ ἀκολουθία τῶν Προηγιασμένων.

A foolish son is a cause of anger to his father, and bitterness to her that bare him. Also to punish the just is not good, nor is it well to plot against just princes. He that hath knowledge spareth hard words: and a man of understanding is patient. Even a fool, when he asketh after wisdom, is counted wise; and he that shutteth his lips is esteemed a man of understanding. A man seeketh excuses who wisheth to separate from friends, but at all times he will be liable to reproach. (Chap. xviii.) A fool hath no delight in understanding, for he is rather led by folly. When the wicked cometh into a depth of evils, he despiseth them, but there cometh also contempt and reproach to him. The words of a man's heart are as deep waters, a flowing river, and a source of life. It is not good to accept the person of the wicked, nor is it well to overthrow the righteous in judgment.

Then, Let my prayer be set forth . . . (see page 41), and the rest of the Liturgy of the Presanctified.

ΤΗ͂ ΤΕΤΑΡΤΗ͂ ΠΡΟ ΤΩΝ ΒΑΙΩΝ

Ἰδιόμελον. Ἦχος πλ. α΄.

Πλούσιος ἐν πάθεσιν ὑπάρχων, τὴν ἀπατηλὴν τῆς ὑποκρίσεως περίκειμαι στολήν, εὐφραινόμενος ἐν τοῖς κακοῖς τῆς ἀκρασίας, καὶ τὴν ἄμετρον ἀσπλαγχνίαν ἐπιδείκνυμαι, παρορῶν μου τὸν νοῦν, πρὸ τοῦ πυλῶνος βεβλημένον τῆς μετανοίας, λιμώττοντα παντὸς ἀγαθοῦ, καὶ νοσοῦντα τὴν ἀπροσεξίαν. Ἀλλὰ σὺ Κύριε, Λάζαρόν με ποίησον, πτωχὸν ἁμαρτημάτων, μήποτε δεηθεὶς, ἀποτύχω δακτύλου δροσίζοντος, ὀδυνωμένης μου τῆς γλώττης, ἐν ἀσβέστῳ φλογί· ἐν δὲ τοῖς τοῦ Πατριάρχου με κόλποις Ἀβραάμ, κατασκήνωσον ὡς φιλάνθρωπος. (Δις.)

Μαρτυρικόν.

Ἀκορέστῳ διαθέσει ψυχῆς, Χριστὸν οὐκ ἀρνησάμενοι, ἅγιοι Μάρτυρες, οἵτινες διαφόρους αἰκισμούς, παθημάτων ὑπομείναντες,

FOR WEDNESDAY BEFORE PALM SUNDAY.

CHANT. 1ST PLAG. TONE.

I am rich in desires, and I am clothed with the seductive vesture of hypocrisy; I rejoice in the evils of excess, and I display a boundless lack of mercy. I see my mind cast down before the gateway of repentance, void of every virtue and diseased with neglect. For me, therefore, do Thou, O Lord, make a Lazarus poor in sins, so that when I pray I may not find wanting his refreshing finger for my tongue tortured in the unquenchable flame; and of Thy mercy shelter me in the bosom of our forefather Abraham. (Twice.)

HYMN OF THE MARTYRS.

Though your souls were unsatisfied, you, O holy Martyrs, did not deny Christ; by enduring divers tortures and sufferings ye overcame the violence of

τῶν τυράννων τὰ θράση κατηδαφίσατε· ἀκλινῆ καὶ ἄτρωτον τὴν Πίστιν φυλάξαντες, εἰς Οὐρανοὺς μετέστητε· ὅθεν καὶ παῤῥησίας τυχόντες πρὸς αὐτὸν, αἰτήσατε, δωρηθῆναι ἡμῖν τὸ μέγα ἔλεος.

Στιχηρα Προσομοια, ποιημα Ιωσηφ.

α΄. Πέραν τοῦ Ἰορδάνου σαρκὶ, περιπολεύων Ἰησοῦ, τοῖς συνοῦσί σοι, ἐβόας· Ὁ φίλος ἤδη Λάζαρος ἀποθανὼν, τῇ ταφῇ ἀρτίως παραδίδοται· διὸ χαίρω φίλοι μου, δι᾽ ὑμᾶς ἵνα μάθητε, ὡς πάντα οἶδα, Θεὸς ὢν ἀδιάστατος εἰ καὶ πέφυκα, τὸ ὁρώμενον ἄνθρωπος. Ἄγωμεν οὖν ζωώσοντες, αὐτόν, ὅπως θάνατος, αἴσθηται τούτου τὸ νίκος, καὶ τὴν τελείαν κατάλυσιν, σαφῶς, ἣν ποιήσω, παρεχόμενος τῷ Κόσμῳ, τὸ μέγα ἔλεος.

β΄. Μάρθαν καὶ τὴν Μαρίαν πιστοί, ἐκμιμησάμενοι πρὸς Κύριον πέμψωμεν, ἐνθέους, ὡς πρέσβεις πράξεις, ὅπως ἐλθὼν τὸν ἡμῶν, νοῦν ἐξαναστήσῃ νεκρὸν κείμενον, δεινῶς ἐν τῷ μνήματι, ἀμελείας ἀναίσθητον, φόβου τοῦ θείου μηδαμῶς αἰσθανόμενον, καὶ ἐνέργειαν, ζωτικὴν νῦν μὴ ἔχοντα, κράζοντες· Ἴδε Κύριε, καὶ ὥσπερ τὸν φίλον σου, Λάζαρον πάλαι

tyrants; by keeping the faith unswerving and unchanged ye were transported into the Heavens; therefore, having boldness towards Him, entreat that to the world peace may be given, and to us the great mercy.

Similar Chants, the work of Joseph.

1. When Thou, O Jesus, wert going about in the land beyond Jordan in the flesh, Thou didst say to those with Thee: Our friend Lazarus is already dead and has now been given over to the tomb; in this I rejoice for you, O friends, that you may learn that I know all things and am inseparable from God, even though I appear by nature as man. Let us go, therefore, and give life to Lazarus, so that death may recognise this victory and the perfect end that I shall make in granting to the world the great mercy.

2. Let us, the faithful, emulate Martha and Mary, and let us send up before the Lord hallowed deeds, as ambassadors, that when He comes He may raise our minds which lie, dead and miserable, in the sepulchre, without sense of negligence, in no way apprehending divine awe, and possessing now no living force, so that we may cry: Behold, O Lord, that as of old, pitying

Οἰκτίρμον, ἐπιστασίᾳ ἐξήγειρας, φρικτῇ, οὕτω πάντας, ζωοποίησον παρέχων, τὸ μέγα ἔλεος.

Ἕτερον, ποίημα Θεοδώρου.
Ἦχος πλ. Β΄.

Δισημερεύει Λάζαρος ἐν τῷ τάφῳ, τοὺς ἀπ' αἰῶνος βλέπει θανόντας· ἐκεῖ τεθέαται δείματα ξένα, πληθὺν ἀναρίθμητον, ᾍδου κρατουμένην τοῖς δεσμοῖς· διὸ αἱ σύγγονοι θρηνοῦσι πικρῶς προσβλέπουσαι τὸν τάφον αὐτοῦ. Χριστὸς δὲ ἥκει ζωῶσαι τὸν φίλον τὸν ἑαυτοῦ, τοῦ μίαν παρὰ πάντων ἐπιτελεῖσθαι συμφωνίαν· Εὐλογημένος εἶ Σωτήρ, ἐλέησον ἡμᾶς.

Καὶ τοῦ Μηναίου Προσόμοια δ΄. Δόξα . . . Καὶ νῦν . . . Θεοτοκίον. Γίνεται ἡ εἴσοδος, καὶ μετὰ τό, Φῶς ἱλαρόν . . . (σελ. 39) εὐθὺς τὰ Ἀναγνώσματα.

Προκείμενον. Ἦχος Δ΄. Ψαλ. ΡΙΔ΄.

Εὐαρεστήσω ἐνώπιον Κυρίου, ἐν χώρᾳ ζώντων.

Στίχ. Ἠγάπησα, ὅτι εἰσακούσεται Κύριος τῆς φωνῆς τῆς δεήσεώς μου.

Thy friend Lazarus, Thou didst raise him by Thine awful power, so now do Thou give life to all and grant the great mercy.

Another, the work of Theodore. 2nd Plag. Tone.

Lazarus is now two days in the tomb, and sees those who are dead from all ages; there he beholds strange terrors, and an innumerable multitude held in the bonds of Hades; therefore his kinsfolk weep bitterly in looking upon his tomb. But Christ came to give life to His own friend and to consummate His scheme for all: Blessed art Thou, O Saviour; have mercy upon us.

Then four similar Chants from the Menaion. Glory . . . Now, and for ever . . . Hymn of the Virgin. The Entry takes place, and after Gladsome light . . . (page 39), then the Readings.

Offertory. 4th Tone. Psalm CXIV.

I shall be well pleasing before the Lord, in the land of the living.

Line. I am content that the Lord hath heard the voice of my prayer.

Γενεσεως το Αναγνωσμα.

Κεφ. ΜΓ΄. 26.

Προσήνεγκαν τῷ Ἰωσὴφ οἱ ἀδελφοὶ αὐτοῦ τὰ δῶρα, ἃ εἶχον ἐν ταῖς χερσὶν αὐτῶν εἰς τὸν οἶκον· καὶ προσεκύνησαν αὐτῷ ἐπὶ πρόσωπον ἐπὶ τὴν γῆν. Ἠρώτησε δὲ αὐτούς· Πῶς ἔχετε; καὶ εἶπεν αὐτοῖς. Ὑγιαίνει ὁ πατὴρ ὑμῶν ὁ πρεσβύτης, ὃν εἴπατε, ἔτι ζῇν; Οἱ δὲ εἶπον· Ὑγιαίνει ὁ παῖς σου ὁ πατὴρ ἡμῶν, ἔτι ζῇ. Καὶ εἶπεν· Εὐλογητὸς ὁ ἄνθρωπος ἐκεῖνος, τῷ Θεῷ· καὶ κύψαντες προσεκύνησαν αὐτῷ. Ἀναβλέψας δὲ τοῖς ὀφθαλμοῖς Ἰωσὴφ, εἶδε Βενιαμὶν τὸν ἀδελφὸν αὐτοῦ τὸν ὁμομήτριον, καὶ εἶπεν· Οὗτος ἐστιν ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος, ὃν εἴπατε πρὸς με ἀγαγεῖν; καὶ εἶπεν· Ὁ Θεὸς ἐλεήσαι σε τέκνον· Ἐταράχθη δὲ Ἰωσήφ· συνεστρέφετο γὰρ τὰ σπλάγχνα αὐτοῦ ἐπὶ τῷ ἀδελφῷ αὐτοῦ, καὶ ἐζήτει κλαῦσαι· εἰσελθὼν δὲ εἰς τὸ ταμεῖον, ἔκλαυσεν ἐκεῖ· καὶ νιψάμενος τὸ πρόσωπον, ἐξελθὼν ἐνεκρατεύσατο. (Κεφ. ΜΕ΄. 1.) Καὶ οὐκ ἠδύνατο Ἰωσὴφ ἀνέχεσθαι πάντων τῶν παρεστηκότων αὐτῷ· ἀλλ' εἶπεν· Ἐξαποστείλατε πάντας ἀπ' ἐμοῦ· καὶ οὐ παρεισ-

The Reading from Genesis.
Chap. xliii. 26.

And when Joseph came home, his brethren brought him the presents which were in their hands into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And he said: Blessed by God be that man. And they bowed down their heads, and made obeisance. And Joseph lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my child. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself. (Chap. xlv.) Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him while Joseph made himself

τήκει οὐδεὶς τῷ Ἰωσήφ, ἡνίκα ἀνεγνωρίζετο τοῖς ἀδελφοῖς αὐτοῦ· καὶ ἀφῆκε φωνὴν μετὰ κλαυθμοῦ. Ἤκουσαν δὲ πάντες οἱ Αἰγύπτιοι, καὶ ἀκουστὸν ἐγένετο εἰς τὸν οἶκον Φαραώ· Εἶπε δὲ Ἰωσὴφ πρὸς τοὺς ἀδελφοὺς αὐτοῦ· Ἐγώ εἰμι Ἰωσήφ· ἔτι ὁ πατήρ μου ζῇ; Καὶ οὐκ ἠδύναντο οἱ ἀδελφοὶ ἀποκριθῆναι αὐτῷ, ἐταράχθησαν γάρ. Εἶπε δὲ Ἰωσὴφ πρὸς τοὺς ἀδελφοὺς αὐτοῦ· Ἐγγίσατε πρός με· καὶ ἤγγισαν. Καὶ εἶπεν· Ἐγώ εἰμι Ἰωσὴφ ὁ ἀδελφὸς ὑμῶν, ὃν ἀπέδοσθε εἰς Αἴγυπτον· νῦν οὖν μὴ λυπεῖσθε, μηδὲ σκληρὸν ὑμῖν φανείτω, ὅτι ἀπέδοσθέ με ὧδε· εἰς γὰρ ζωὴν ἀπέστειλέ με ὁ Θεὸς ἔμπροσθεν ὑμῶν. Τοῦτο γὰρ δεύτερον ἔτος λιμὸς ἐπὶ τῆς γῆς, καὶ ἔτι λοιπὰ πέντε ἔτη, ἐν οἷς οὐκ ἔστιν ἀροτρίασις, οὐδὲ ἀμητός. Ἀπέστειλε γάρ με ὁ Θεὸς ἔμπροσθεν ὑμῶν, ὑπολείπεσθαι ὑμῖν κατάλειμμα ἐπὶ τῆς γῆς, καὶ ἐκθρέψαι ὑμῶν κατάλειψιν μεγάλην. Νῦν οὖν οὐχ ὑμεῖς με ἀπεστάλκατε ὧδε, ἀλλὰ ὁ Θεός· καὶ ἐποίησέ με, ὡς πατέρα Φαραώ, καὶ Κύριον παντὸς τοῦ οἴκου αὐτοῦ, καὶ ἄρχοντα πάσης γῆς Αἰγύπτου. Σπεύσαντες οὖν, ἀνάβητε πρὸς τὸν πατέρα μου, καὶ εἴπατε αὐτῷ· Τάδε λέγει ὁ υἱός σου

known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph: doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now, it was not you that sent me hither, but God: and he hath made me as a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children,

Ἰωσήφ. Ἐποίησέ με ὁ Θεὸς κύριον πάσης γῆς Αἰγύπτου· κατάβηθι οὖν πρός με, καὶ μὴ μείνῃς· καὶ κατοικήσεις ἐν γῇ Γεσὲμ Ἀραβίας, καὶ ἔσῃ ἐγγύς μου σὺ, καὶ οἱ υἱοί σου, καὶ οἱ υἱοὶ τῶν υἱῶν σου, τὰ πρόβατά σου, καὶ οἱ βόες σου, καὶ ὅσα σοί ἐστι· καὶ ἐκθρέψω σε ἐκεῖ· ἔτι γὰρ πέντε ἔτη λιμὸς ἔσται ἐπὶ τῆς γῆς, ἵνα μὴ ἐκτριβῇς σὺ, καὶ οἱ υἱοί σου, καὶ πάντα τὰ ὑπάρχοντά σου. Ἰδοὺ οἱ ὀφθαλμοὶ ὑμῶν βλέπουσι, καὶ οἱ ὀφθαλμοὶ Βενιαμὶν τοῦ ἀδελφοῦ μου, ὅτι τὸ στόμα μου τὸ λαλοῦν πρὸς ὑμᾶς. Ἀπαγγείλατε οὖν τῷ πατρί μου πᾶσαν τὴν δόξαν μου τὴν ἐν Αἰγύπτῳ, καὶ ὅσα ἴδετε· καὶ ταχύναντες καταγάγετε τὸν πατέρα μου ὧδε. Καὶ ἐπιπεσὼν ἐπὶ τὸν τράχηλον Βενιαμὶν τοῦ ἀδελφοῦ αὐτοῦ, ἔκλαυσεν ἐπ᾽ αὐτῷ· καὶ Βενιαμὶν ἔκλαυσεν ἐπὶ τῷ τραχήλῳ αὐτοῦ. Καὶ καταφιλήσας πάντας τοὺς ἀδελφοὺς αὐτοῦ, ἔκλαυσεν ἐπ᾽ αὐτοῖς· καὶ μετὰ ταῦτα, ἐλάλησαν οἱ ἀδελφοὶ αὐτοῦ πρὸς αὐτόν. Καὶ διεβοήθη ἡ φωνὴ εἰς τὸν οἶκον Φαραὼ, λέγοντες· Ἥκασιν οἱ ἀδελφοὶ Ἰωσήφ. Ἐχάρη δὲ Φαραὼ, καὶ πᾶσα ἡ θεραπεία αὐτοῦ.

and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine: lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him. And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

Προκειμενον. Ἠχος Δʹ. Ψαλ. ΡΙΕʹ.

Τὰς εὐχάς μου τῷ Κυρίῳ ἀποδωσω, ἐναντίον παντὸς τοῦ λαοῦ αὐτοῦ.

Στίχ. Ἐπίστευσα, διὸ ἐλάλησα· ἐγὼ δὲ ἐταπεινώθην σφόδρα.

Παροιμιων το Αναγνωσμα.

Κεφ. ΚΑʹ. 23.

Ὃς φυλάσσει τὸ στόμα αὐτοῦ καὶ τὴν γλῶσσαν, διατηρεῖ ἐκ θλίψεως τὴν ψυχὴν αὐτοῦ. Θρασὺς καὶ αὐθάδης καὶ ἀλαζών, λοιμὸς καλεῖται· ὃς δὲ μνησικακεῖ, παράνομος. Ἐπιθυμίαι ὀκνηρὸν ἀποκτείνουσιν· οὐ γὰρ προαιροῦνται αἱ χεῖρες αὐτοῦ ποιεῖν τι. Ἀσεβὴς ἐπιθυμεῖ ὅλην τὴν ἡμέραν ἐπιθυμίας κακάς· ὁ δὲ δίκαιος ἐλεεῖ καὶ οἰκτείρει ἀφειδῶς. Θυσίαι ἀσεβῶν, βδέλυγμα Κυρίῳ· καὶ γὰρ παρανόμως προσφέρουσιν αὐτάς. Μάρτυς ψευδὴς ἀπολεῖται· ἀνὴρ δὲ ὑπήκοος φυλασσόμενος λαλήσει. Ἀσεβὴς ἀνὴρ ἀναιδῶς ὑφίσταται προσώπῳ· ὁ δὲ εὐθύς, αὐτὸς συνιεῖ τὰς ὁδοὺς αὐτοῦ. Οὐκ ἔστι σοφία, οὐκ ἔστιν ἀνδρεία, οὐκ ἔστι βουλὴ κατέναντι Κυρίου, πρὸς τὸν ἀσεβῆ. Ἵππος ἑτοιμά-

OFFERTORY. 4TH TONE. PSALM CXV.

I will pay my vows unto the Lord, in the presence of all his people.

Line. I believed, and therefore did I speak; but I was sore troubled.

THE READING FROM PROVERBS.
Chap. xxi. 23.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles. He who is proud and self-willed and haughty is called a pest; and he that remembereth injuries is a transgressor. The desire of the slothful killeth him; for his hands refuse to labour. The wicked coveteth greedily all the day long: but the righteous giveth and spareth not. The sacrifice of the wicked is abomination to the Lord; how much more when they bring it with a wicked mind? A false witness shall perish: but the man that heareth speaketh cautiously. A wicked man hardeneth his face: but as for the upright, he directeth his way. There is no wisdom nor courage nor counsel before the Lord against the ungodly. The horse is prepared against the day of battle: but safety is of the Lord. (Chap. xxii.)

ζεται εἰς ἡμέραν πολέμου· παρὰ δὲ Κυρίου ἡ βοήθεια. (Κεφ. ΚΒ΄. 1.) Αἱρετώτερον ὄνομα καλὸν, ἢ πλοῦτος πολύς· ὑπὲρ δὲ χρυσίον καὶ ἀργύριον χάρις ἀγαθή. Πλούσιος καὶ πτωχὸς συνήντησαν ἀλλήλοις· ἀμφοτέρους δὲ ὁ Κύριος ἐποίησε. Πανοῦργος ἰδὼν πονηρὸν τιμωρούμενον κραταιῶς, αὐτὸς παιδεύεται· οἱ δὲ ἄφρονες παρελθόντες ἐζημιώθησαν. Γενεὰ σοφίας φόβος Κυρίου, καὶ πλοῦτος, καὶ δόξα, καὶ ζωή.

Τό, Κατευθυνθήτω . . . (ὅρα σελ. 41). Καὶ ἡ λοιπὴ ἀκολουθία τῶν Προηγιασμένων.

Τῌ ΠΑΡΑΣΚΕΥῌ ΠΡΟ ΤΩΝ ΒΑΙΩΝ.

Στιχηρον Ιδιομελον. Ηχος πλ. Δ΄.

Τὴν ψυχωφελῆ πληρώσαντες Τεσσαρακοστήν, καὶ τὴν ἁγίαν Ἑβδομάδα τοῦ Πάθους σου, αἰτοῦμεν κατιδεῖν, Φιλάνθρωπε, τοῦ δοξάσαι ἐν αὐτῇ τὰ μεγαλεῖά σου, καὶ τὴν ἄφατον δι᾽ ἡμᾶς οἰκονομίαν σου, ὁμοφρόνως μελῳδοῦντες· Κύριε δόξα σοι. (Δίς.)

A good name is rather to be chosen than great riches, and good favour rather than silver and gold. The rich and poor meet together: the Lord is the maker of them all. A prudent man seeth the evil severely punished and himself is instructed: but the simple pass on, and are punished. By wisdom is the fear of the Lord, and riches, and honour, and life.

Then, Let my prayer be set forth . . (see page 41), and the rest of the Liturgy of the Presanctified.

FOR FRIDAY BEFORE PALM SUNDAY.

Chant. 4th Plag. Tone.

We who are now completing the forty days of profit to our souls entreat Thee, O merciful Master, that we may see the Holy Week of Thy Passion and in it glorify Thy mighty works and Thine ineffable dispensation for us. With one accord we sing: O Lord, glory to Thee. (Twice.)

Μαρτυρικον. Ηχος ο αυτος.

Μάρτυρες Κυρίου, ἱκετεύσατε τὸν Θεὸν ἡμῶν, καὶ αἰτήσατε ταῖς ψυχαῖς ἡμῶν πλῆθος οἰκτιρμῶν, καὶ τὸν ἱλασμὸν τῶν πολλῶν παραπτωμάτων δεόμεθα.

Στιχηρα Ιδιομελα του Αγιου Λαζαρου. Ποιημα Λεοντος του Βασιλεως. Ηχος πλ. Β.

Κύριε, Λαζάρου, θέλων τάφον ἰδεῖν, ὁ μέλλων γνώμῃ τάφον οἰκεῖν, ἐπηρώτας· Ποῦ τεθείκατε αὐτόν; μαθὼν δὲ ὃ οὐκ ἠγνόεις, ἐφώνεις ὃν ἐπόθεις· Λάζαρε δεῦρο ἔξω· καὶ ἐπήκουσεν ὁ ἄπνους, τῷ πνοὴν αὐτῷ διδόντι, σοὶ τῷ Σωτῆρι τῶν ψυχῶν ἡμῶν. (Δίς.)

Ηχος ο αυτος.

Κύριε ἐπὶ τὸν τάφον τοῦ τετραημέρου, ἐπὶ τὸ μνῆμα ἦλθες Λαζάρου, καὶ ἐπὶ φίλῳ δάκρυα ῥάνας, νεκρὸν τετραήμερον ἤγειρας, ὁ στάχυς τῆς ζωῆς· διὸ θάνατος ἐδέθη φωνῇ, τὰ σπάργανα ἐλύθη χερσί· τότε χαρᾶς ἐπληροῦτο, τὸ στίφος τῶν Μαθητῶν, καὶ μία παρὰ

Chant of the Martyrs. Same Tone.

O Martyrs of the Lord, we beseech you to supplicate our God, and entreat for plenteous mercies for our souls, and the propitiation for the multitude of our transgressions.

Chants of Saint Lazarus, the work of Leo. 2nd Plag. Tone.

O Lord, when Thou desiredst to behold the tomb of Lazarus, Thou knewest of Thine own rest within the tomb, and didst ask : Where have ye laid him? And learning that of which Thou wast not ignorant, Thou calledst him for whom Thou yearnedst: Lazarus, come forth. And he who was bereft of breath obeyed Him Who to him gave breath, even Thee, the Saviour of our souls. (Twice.)

Same Tone.

O Lord, Thou camest to the tomb of him who had been four days dead, even to the sepulchre of Lazarus, and Thou didst rain down tears upon Thy friend ; and Thou of Life the full corn in the ear, raisedst up him who had been dead four days; wherefore death was bound by Thy voice and the

πάντων, ἐλειτουργεῖτο συμφωνία· Εὐλογημένος εἶ Σωτήρ, ἐλέησον ἡμᾶς. (Δίς.)

Ηχος πλ. Β΄.

Κύριε, ἡ φωνή σου κατέλυσε, τοῦ ᾍδου τὰ βασίλεια, καὶ ὁ λόγος τῆς ἐξουσίας σου, ἤγειρεν ἐκ τάφου τετραήμερον· καὶ γέγονεν ὁ Λάζαρος, τῆς παλιγγενεσίας, προοίμιον σωτήριον. Πάντα δυνατά σοι Δέσποτα, τῷ πάντων βασιλεῖ· δώρησαι τοῖς δούλοις σου, ἱλασμὸν καὶ τὸ μέγα ἔλεος.

Ηχος ὁ αὐτός.

Κύριε, πιστῶσαι θέλων τοὺς Μαθητάς σου, τὴν ἐκ νεκρῶν σου ἔγερσιν, ἐν τῷ μνήματι Λαζάρου παραγέγονας· καὶ φωνήσαντός σου τοῦτον, ὁ ᾍδης ἐσκυλεύθη, καὶ ἀπέλυσε τὸν τετραήμερον, βοῶντά σοι· Εὐλογημένε Κύριε, δόξα σοι.

Ηχος ὁ αὐτός.

Κύριε, παραλαμβάνων τοὺς Μαθητάς σου, ἐν Βηθανίᾳ παρεγένου, ἵνα ἐγείρῃς τὸν

wrappings of death were loosened by Thy hand; then joy filled the company of the disciples and one harmony was sung by all: Blessed art Thou, O Saviour, have mercy upon us. (Twice.)

2nd Plag. Tone.

O Lord, Thy voice destroyed the kingdom of Hades, and the word of Thy power raised up from the grave him who had been four days dead; and Lazarus became the prelude of salvation and regeneration. All things are possible to Thee, O Master, the King of all; grant to Thy servants propitiation and the great mercy.

Same Tone.

O Lord, when Thou didst desire that Thy disciples should believe in Thy raising of the dead, Thou camest to the sepulchre of Lazarus; and when Thou hadst called him forth, Hades was despoiled and released him who had been four days dead, who cried to Thee: Blessed Lord, glory to Thee.

Same Tone.

O Lord, with Thy disciples Thou camest to Bethany, in order to raise up Lazarus; and Thou by

Λάζαρον· καὶ δακρύσας ἐπ' αὐτὸν, νόμῳ φύσεως ἀνθρωπίνης, ὡς Θεὸς, τοῦτον τετραήμερον ἤγειρας καὶ ἐβόα σοι Σωτήρ· Εὐλογημένε Κύριε, δόξα σοι.

Δόξα Πατρὶ . . .

ΙΔΙΟΜΕΛΟΝ. ΗΧΟΣ ΠΛ. Δ΄.

Ἐπιστὰς τῷ μνήματι Λαζάρου ὁ Σωτὴρ ἡμῶν καὶ φωνήσας τὸν νεκρὸν, ὡς ἐξ ὕπνου ἐξανέστησας· ἀπεσείσατο τὴν φθοράν, τῆς ἀφθαρσίας τῷ πνεύματι, καὶ συνεξῆλθε τῷ λόγῳ, δεδεμένος κειρίαις. Πάντα δύνασαι, πάντα σοι δουλεύει Φιλάνθρωπε, πάντα σοι ὑποτέτακται· Σωτὴρ ἡμῶν δόξα σοι.

Καὶ νῦν . . .

ΕΤΕΡΟΝ ΙΔΙΟΜΕΛΟΝ. ΗΧΟΣ Ο ΑΥΤΟΣ.
ΑΝΔΡΕΟΥ ΤΥΦΛΟΥ.

Τὴν ψυχωφελῆ πληρώσαντες Τεσσαρακοστὴν, βοήσωμεν· Χαίροις πόλις Βηθανία, πατρὶς ἡ τοῦ Λαζάρου· χαίρετε Μάρθα καὶ Μαρία αἱ τούτου ἀδελφαί· αὔριον Χριστὸς παραγίνεται, ζωῶσαι ῥήματι, τὸν τεθνεῶτα

the law of mortal nature didst weep over him, while as God Thou raisedst him up after he had been dead four days; and to Thee, O Saviour, he cried: Blessed Lord, glory to Thee.

Glory be to the Father . . .

CHANT. 4TH PLAG. TONE.

When Thou, O our Saviour, didst come to the sepulchre of Lazarus, Thou calledst to the dead man and raisedst him up as it were from sleep; he shook off corruption by the spirit of incorruption, and came forth at Thy word, bound with grave-clothes. All is possible to Thee, O merciful Master, all things serve Thee, all things obey Thee; Saviour of us, glory to Thee.

Now, and for ever . . .

ANOTHER CHANT. THE SAME TONE. BY ANDREW THE BLIND MAN.

Now that we are completing the forty days of profit to our souls, let us cry: Hail, town of Bethany, birthplace of Lazarus; hail, Martha and Mary, sisters to him; to-morrow Christ comes to give life by a word to the dead brother. Where-

ἀδελφόν· οὗ φωνῆς ἀκούσας, ὁ πικρὸς καὶ ἀκόρεστος Ἅδης, φόβῳ τρομάξας, καὶ μέγα στενάξας, ἀπολύσει Λάζαρον, κειρίαις ἐσφιγμένον· οὗ τῷ θαύματι, δῆμος Ἑβραίων ἐκπλαγεὶς, μετὰ βαΐων καὶ κλάδων, αὐτῷ προσυπαντήσουσι· καὶ ὀφθήσονται εὐφημοῦντες παῖδες, ὃν φθονοῦσι πατέρες· Εὐλογημένος ὁ ἐρχόμενος, ἐν ὀνόματι Κυρίου, Βασιλεὺς τοῦ Ἰσραήλ.

Γίνεται ἡ εἴσοδος, καὶ μετὰ τό, Φῶς ἱλαρόν . . . *(σελ. 39), εὐθὺς τὰ Ἀναγνώσματα.*

ΠΡΟΚΕΙΜΕΝΟΝ. ΗΧΟΣ ΠΛ. Β΄.
ΨΑΛ. ΡΚΓ΄.

Ἡ βοήθεια ἡμῶν ἐν ὀνόματι Κυρίου.

Στίχ. Εἰ μὴ ὅτι Κύριος ἦν ἐν ἡμῖν, εἰπάτω δὴ Ἰσραήλ.

ΓΕΝΕΣΕΩΣ ΤΟ ΑΝΑΓΝΩΣΜΑ.
Κεφ. ΜΘ΄. 33.

Κατέπαυσε Ἰακώβ, ἐπιτάσσων τοῖς υἱοῖς αὐτοῦ· καὶ ἐξάρας τοὺς πόδας αὐτοῦ ἐπὶ τὴν κλίνην, ἐξέλιπε· καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ. (Κεφ. Ν.΄ 1.) Καὶ ἐπιπεσὼν

fore Hades, bitter and insatiable, heard His voice, and trembled with fear and groaned deeply, and released Lazarus bound fast with grave-clothes; wherefore by this miracle the Hebrew people is astounded and comes to meet Him with palms and branches, and the children rejoice to see Him Whom their fathers envy; Blessed is he that cometh in the Name of the Lord, the King of Israel.

The Entry takes place, and after Gladsome light . . . (page 39), then the Readings.

Offertory. 2nd Plag. Tone. Psalm CXXIII.

Our help standeth in the Name of the Lord.

Line. If the Lord himself had not been on our side, now may Israel say.

The Reading from Genesis. Chap. xlix. 33.

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. (Ch. l. 1.) And Joseph fell

Ἰωσὴφ ἐπὶ πρόσωπον τοῦ πατρὸς αὐτοῦ, ἔκλαυσε πικρῶς ἐπ᾽ αὐτῷ, καὶ ἐφίλησεν αὐτόν. Καὶ προσέταξεν Ἰωσὴφ τοῖς παισὶν αὐτοῦ τοῖς ἐνταφιασταῖς, ἐνταφιάσαι τὸν πατέρα αὐτοῦ· καὶ ἐνεταφίασαν οἱ ἐνταφιασταὶ τὸν Ἰσραήλ. Καὶ ἐπλήρωσαν αὐτοῦ τεσσαράκοντα ἡμέρας· οὕτω γὰρ καταριθμοῦνται αἱ ἡμέραι τῆς ταφῆς· καὶ ἐπένθησεν αὐτὸν Αἴγυπτος ἑβδομήκοντα ἡμέρας. Ἐπεὶ δὲ παρῆλθον αἱ ἡμέραι τοῦ πένθους, ἐλάλησεν Ἰωσὴφ πρὸς τοὺς δυνάστας Φαραώ, λέγων· Εἰ εὗρον χάριν ἐναντίον ὑμῶν, λαλήσατε περὶ ἐμοῦ εἰς τὰ ὦτα Φαραώ, λέγοντες· Ὁ πατήρ μου ὥρκισέ με, πρὸ τοῦ τελευτῆσαι αὐτόν, λέγων· Ἐν τῷ μνημείῳ, ᾧ ὤρυξα ἐμαυτῷ ἐν γῇ Χαναάν, ἐκεῖ με θάψεις. Νῦν οὖν ἀναβὰς θάψω τὸν πατέρα μου, καὶ ἐπανελεύσομαι. Καὶ εἶπε Φαραὼ τῷ Ἰωσήφ· Ἀνάβηθι, θάψον τὸν πατέρα σου, καθάπερ ὥρκισέ σε. Καὶ ἀνέβη Ἰωσὴφ θάψαι τὸν πατέρα αὐτοῦ· καὶ συνανέβησαν μετ᾽ αὐτοῦ πάντες οἱ παῖδες Φαραώ, καὶ οἱ πρεσβύτεροι τοῦ οἴκου αὐτοῦ, καὶ πάντες οἱ πρεσβύτεροι τῆς γῆς Αἰγύπτου, καὶ πᾶσα ἡ παροικία Ἰωσήφ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ πᾶσα ἡ οἰκία ἡ πατρικὴ αὐτοῦ· καὶ

upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the embalmers to embalm his father: and the embalmers embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of entombment: and the Egyptians mourned for him threescore and ten days. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said to Joseph, Go up and bury thy father, according as he made thee swear. And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very

τὴν συγγένειαν αὐτοῦ, καὶ τὰ πρόβατα, καὶ τοὺς βόας ὑπελείποντο ἐν γῇ Γεσέμ. Καὶ συνανέβησαν μετ' αὐτοῦ ἅρματα, καὶ ἱππεῖς· καὶ ἐγένετο ἡ παρεμβολὴ μεγάλη σφόδρα. Καὶ παρεγένοντο εἰς ἅλωνα Ἀτάδ, ὅ ἐστι πέραν τοῦ Ἰορδάνου· καὶ ἐκόψαντο αὐτὸν κοπετὸν μέγαν, καὶ ἰσχυρὸν σφόδρα· καὶ ἐποίησε τὸ πένθος τῷ πατρὶ αὐτοῦ ἑπτὰ ἡμέρας. Καὶ εἶδον οἱ κάτοικοι τῆς γῆς Χαναὰν τὸ πένθος ἐπὶ ἅλωνι Ἀτάδ, καὶ εἶπαν· Πένθος μέγα τοῦτό ἐστι τοῖς Αἰγυπτίοις· διὰ τοῦτο ἐκάλεσε τὸ ὄνομα τοῦ τόπου ἐκείνου, Πένθος Αἰγύπτου, ὅ ἐστι πέραν τοῦ Ἰορδάνου. Καὶ ἐποίησαν αὐτῷ οὕτως οἱ υἱοὶ αὐτοῦ, καθὼς ἐνετείλατο αὐτοῖς· καὶ ἀνέλαβον αὐτὸν οἱ υἱοὶ αὐτοῦ εἰς γῆν Χαναάν, καὶ ἔθαψαν αὐτὸν εἰς τὸ σπήλαιον τὸ διπλοῦν, ὃ ἐκτήσατο Ἀβραὰμ τὸ σπήλαιον ἐν κτήσει μνημείου, παρὰ Ἐφρὼν τοῦ Χετταίου, κατέναντι Μαμβρῆ. Καὶ ὑπέστρεψεν Ἰωσὴφ εἰς Αἴγυπτον, αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ πάντες οἱ συναναβάντες θάψαι τὸν πατέρα αὐτοῦ. Ἰδόντες δὲ οἱ ἀδελφοὶ Ἰωσήφ, ὅτι τέθνηκεν ὁ πατὴρ αὐτῶν, εἶπαν· Μήποτε μνησικακήσῃ ἡμῖν Ἰωσήφ, καὶ ἀνταπόδομα

great company. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan. And his sons did unto him according as he commanded them: for his sons carried him into the land of Canaan, and buried him in the double cave which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father. And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now,

ἀνταποδῷ ἡμῖν πάντα τὰ κακά, ἃ ἐνεδειξάμεθα αὐτῷ· καὶ παραγενόμενοι πρὸς Ἰωσήφ, εἶπαν· Ὁ πατήρ σου ὥρκισε πρὸ τοῦ τελευτῆσαι αὐτόν, λέγων· Οὕτως εἴπατε Ἰωσήφ· Ἄφες αὐτοῖς τὴν ἀδικίαν καὶ τὴν ἁμαρτίαν αὐτῶν ὅτι πονηρά σοι ἐνεδείξαντο· καὶ νῦν δέξαι τὴν ἀδικίαν τῶν θεραπόντων τοῦ Θεοῦ τοῦ πατρός σου. Καὶ ἔκλαυσεν Ἰωσήφ, λαλούντων αὐτῶν πρὸς αὐτόν. Καὶ ἐλθόντες πρὸς αὐτὸν, εἶπαν· Ἴδε, ἡμεῖς σοὶ οἰκέται. Καὶ εἶπεν αὐτοῖς Ἰωσήφ. Μὴ φοβεῖσθε· τοῦ γὰρ Θεοῦ εἰμι ἐγώ· ὑμεῖς ἐβουλεύσασθε κατ᾽ ἐμοῦ εἰς πονηρά, ὁ δὲ Θεὸς ἐβουλεύσατο περὶ ἐμοῦ εἰς ἀγαθά, ὅπως ἂν γενηθῇ ὡς σήμερον, καὶ ἵνα τραφῇ λαὸς πολύς. Καὶ εἶπεν αὐτοῖς· Μὴ φοβεῖσθε· ἐγὼ διαθρέψω ὑμᾶς, καὶ τὰς οἰκίας ὑμῶν· καὶ παρακάλεσεν αὐτοὺς, καὶ ἐλάλησεν αὐτῶν εἰς τὴν καρδίαν. Καὶ κατῴκησεν Ἰωσὴφ ἐν Αἰγύπτῳ αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ πᾶσα ἡ παροικία τοῦ πατρὸς αὐτοῦ. Καὶ ἔζησεν Ἰωσὴφ ἔτη ἑκατὸν δέκα. Καὶ εἶδεν Ἰωσὴφ Ἐφραὶμ παιδία ἕως τρίτης γενεᾶς· καὶ οἱ υἱοὶ Μαχεὶρ τοῦ υἱοῦ Μανασσῆ ἐτέχθησαν ἐπὶ μηρῶν Ἰωσήφ. Καὶ εἶπεν Ἰωσὴφ τοῖς ἀδελφοῖς

we pray thee forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And they also went unto him, and they said, Behold, we be thy servants. And Joseph said unto them, Fear not; for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. And Joseph dwelt in Egypt, he and his brethren and his father's house: and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees. And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they buried him, and he was put in a coffin in Egypt.

αὐτοῦ, λέγων· Ἐγὼ ἀποθνήσκω· ἐπισκοπῇ δὲ ἐπισκέψεται ὁ Θεὸς ὑμᾶς καὶ ἀνάξει ὑμᾶς ἐκ τῆς γῆς ταύτης εἰς τὴν γῆν, ἣν ὤμοσε τοῖς πατράσιν ἡμῶν Ἀβραάμ, Ἰσαὰκ καὶ Ἰακώβ. Καὶ ὥρκισεν Ἰωσήφ, τοὺς υἱοὺς Ἰσραήλ, λέγων· Ἐν τῇ ἐπισκοπῇ, ᾗ ἐπισκέψηται ὁ Θεὸς ὑμᾶς, καὶ συνανοίσετε τὰ ὀστᾶ μου ἐντεῦθεν μεθ᾽ ὑμῶν· Καὶ ἐτελεύτησεν Ἰωσὴφ ἐτῶν ἑκατὸν δέκα· καὶ ἔθαψαν αὐτὸν ἐν τῇ σορῷ ἐν Αἰγύπτῳ.

Προκειμενον. Ηχος Δ΄.

Ψαλ. ΡΚΔ΄.

Οἱ πεποιθότες ἐπὶ Κύριον ὡς ὄρος Σιών.

Στίχ. Οὐ σαλευθήσεται εἰς τὸν αἰῶνα ὁ κατοικῶν Ἱερουσαλήμ.

Παροιμιων το Αναγνωσμα.

Κεφ. ΛΑ΄. 8.

Υἱέ, ἄνοιγε σὸν στόμα λόγῳ Θεοῦ, καὶ κρίνε πάντα ὑγιῶς· Ἄνοιγε σὸν στόμα, καὶ κρίνε δικαίως· διάκρινε δὲ πένητα καὶ ἀσθενῆ. Γυναῖκα ἀνδρείαν τίς εὑρήσει; τιμιωτέρα δέ ἐστι λίθων πολυτελῶν ἡ τοιαύτη. Θαρσεῖ

Offertory. 4th Tone.
Psalm CXXIV.

They that put their trust in the Lord shall be even as the Mount Sion.

Line. He that dwelleth in Jerusalem shall never be moved.

The Reading from Proverbs.
Chap. xxxi. 8.

My son, open thy mouth with the word of God, and judge all things fairly. Open thy mouth, judge righteously, and plead the cause of the poor and needy. Who can find a virtuous woman? for her price is far above rubies. The heart of her

ἐπ᾽ αὐτῇ ἡ καρδία τοῦ ἀνδρὸς αὐτῆς· ἡ τοιαύτη καλῶν σκύλων οὐκ ἀπορήσει· ἐνεργεῖ γὰρ τῷ ἀνδρὶ εἰς ἀγαθὰ πάντα τὸν βίον· εὑραμένη ἔρια καὶ λῖνον, ἐποίησεν εὔχρηστα ταῖς χερσὶν αὐτῆς. Ἐγένετο ὡσεὶ ναῦς ἐμπορευομένη μακρόθεν· συνάγει δὲ αὐτῆς τὸν πλοῦτον· καὶ ἀνίσταται ἐκ νυκτῶν, καὶ ἔδωκε βρώματα τῷ οἴκῳ, καὶ ἔργα ταῖς θεραπαίναις. Θεωρήσασα γεώργιον, ἐπρίατο, ἀπὸ δὲ τῶν καρπῶν τῶν χειρῶν αὐτῆς κατεφύτευσε κτῆμα. Ἀναζωσαμένη ἰσχυρῶς τὴν ὀσφὺν αὐτῆς, ἤρεισε τοὺς βραχίονας αὐτῆς εἰς ἔργον. Ἐγεύσατο, ὅτι καλόν ἐστι τὸ ἐργάζεσθαι, καὶ οὐκ ἀποσβέννυται ὁ λύχνος αὐτῆς ὅλην τὴν νύκτα. Τοὺς πήχεις αὐτὴς ἐκτείνει ἐπὶ τὰ συμφέροντα, τὰς χεῖρας αὐτῆς ἐρείδει εἰς ἄτρακτον. Χεῖρας αὐτῆς διήνοιξε πένητι, καρπὸν δὲ ἐξέτεινε πτωχῷ. Οὐ φροντίζει τῶν ἐν οἴκῳ ὁ ἀνὴρ αὐτῆς, ὅταν που χρονίζῃ· πάντες γὰρ οἱ παρ᾽ αὐτῇ ἐνδεδυμένοι εἰσί. Διττὰς χλαίνας ἐποίησε τῷ ἀνδρὶ αὐτῆς, ἐκ δὲ βύσσου καὶ πορφύρας ἑαυτῇ ἐνδύματα· περίβλεπτος δὲ γίνεται ὁ ἀνὴρ αὐτῆς ἐν πύλαις, ἡνίκα ἂν καθίσῃ ἐν συνεδρίῳ μετὰ τῶν πρεσβυτέρων καὶ κατοίκων τῆς γῆς.

husband doth safely trust in her, so that he shall have no need of spoil. She will do him good all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her wealth from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength and strengtheneth her arms for labour. She perceiveth that it is good to labour: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth fruit to the needy. Her husband is not afraid of the storm for her household: for all her household are clothed with scarlet. She maketh her husband coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth to the Persians, and girdles to the merchants. Strength and honour are her clothing; and she shall rejoice in time to come.

Σινδόνας ἐποίησε, καὶ ἀπέδοτο τοῖς Φοίνιξι καὶ περιζώματα τοῖς Χαναναίοις. Ἰσχὺν καὶ εὐπρέπειαν ἐνεδύσατο, καὶ εὐφράνθη ἐν ἡμέραις ἐσχάταις. Στόμα αὐτῆς διήνοιξε προσεχόντως καὶ ἐννόμως, καὶ τάξιν ἐστείλατο, τῇ γλώσσῃ αὐτῆς. Στεναὶ διατριβαὶ οἴκων αὐτῆς, σῖτα δὲ ὀκνηρὰ οὐκ ἔφαγεν. Ἀνέστησε τὰ τέκνα αὐτῆς, καὶ ἐπλούτησαν· καὶ ὁ ἀνὴρ αὐτῆς ᾔνεσεν αὐτήν. Πολλαὶ θυγατέρες ἐποίησαν δύναμιν, πολλαὶ ἐκτήσαντο πλοῦτον· σὺ δὲ ὑπέρκεισαι, καὶ ὑπερῇρας πάσας. Ψευδεῖς ἀρέσκειαι, καὶ μάταιον κάλλος γυναικὸς οὐκ ἔστιν ἐν σοί· γυνὴ γὰρ συνετὴ εὐλογεῖται· φόβον δὲ Κυρίου αὕτη αἰνείτω. Δότε αὐτῇ ἀπὸ καρπῶν χειλέων αὐτῆς, καὶ αἰνείσθω ἐν πύλαις ὁ ἀνὴρ αὐτῆς.

Τό, Κατευθυνθήτω . . . (ὅρα σελ. 41). Καὶ ἡ λοιπὴ ἀκολουθία τῶν Προηγιασμένων.

She openeth her mouth with wisdom ; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed ; her husband also, and he praiseth her. Many daughters have done virtuously, many have obtained wealth, but thou excellest and surpassest them all. The false charms and vain beauty of woman are not thine ; but a woman that is wise is blessed, and she shall praise the fear of the Lord. Give her of the fruit of her lips ; and let her husband be praised in the gates.

Then. Let my prayer be set forth . . . (see page 41), and the rest of the Liturgy of the Presanctified.

ΤΗ͂ ΑΓΙΑ͂ ΚΑΙ ΜΕΓΑΛΗ͂ ΤΡΙΤΗ͂.

Ἰδιόμελον. Ἦχος Α΄.

Ἐν ταῖς λαμπρότησι τῶν Ἁγίων σου, πῶς εἰσελεύσομαι ὁ ἀνάξιος; ἐὰν γὰρ τολμήσω συνεισελθεῖν εἰς τὸν νυμφῶνα, ὁ χιτών με ἐλέγχει, ὅτι οὐκ ἔστι τοῦ γάμου, καὶ δέσμιος ἐκβάλλομαι ὑπὸ τῶν Ἀγγέλων· καθάρισον, Κύριε, τὸν ῥύπον τῆς ψυχῆς μου, καὶ σῶσόν με ὡς φιλάνθρωπος. (Δίς.)

Ἦχος Β΄.

Ὁ τῆς ψυχῆς ῥᾳθυμίᾳ νυστάξας, οὐ κέκτημαι Νυμφίε Χριστέ, καιομένην λαμπάδα τὴν ἐξ ἀρετῶν, καὶ νεάνισιν ὡμοιώθην μωραῖς, ἐν καιρῷ τῆς ἐργασίας ῥεμβόμενος· τὰ σπλάγχνα τῶν οἰκτιρμῶν σου, μὴ κλείσῃς μοι Δέσποτα· ἀλλ᾽ ἐκτινάξας μου τὸν ζοφερὸν ὕπνον ἐξανάστησον, καὶ ταῖς φρονίμοις συνεισάγαγε παρθένοις, εἰς νυμφῶνα τὸν σόν, ὅπου ἦχος καθαρὸς ἑορταζόντων, καὶ βοώντων ἀπαύστως· Κύριε δόξα σοι. (Δίς.)

FOR TUESDAY IN HOLY WEEK.

CHANT. 1ST TONE.

Into the splendour of Thy Saints, how can I, who am unworthy, enter? For should I dare to come into the bridal hall, my vesture betrays me, for it is not a wedding garment, and as a prisoner I shall be cast out by the Angels. O Lord. cleanse the impurity of my soul, and of Thy mercy save me. (Twice.)

2ND TONE.

Since I, O Christ the Bridegroom, have permitted my soul to slumber in indolence, I do not possess a torch aflame with virtue, and, like the Foolish Virgins, I meditate when it is the time for action. Close not against me, O Master, Thy bowels of compassion; but rouse me up to shake off my heavy sleep, and do Thou bring me in with the Wise Virgins to Thy bridal hall, where there is the song of those who feast, and their unceasing cry: O Lord, glory to Thee. (Twice.)

Ἦχος Δ΄.

Τοῦ κρύψαντος τὸ τάλαντον, τὴν κατάκρισιν ἀκούσασα ψυχὴ, μὴ κρύπτε λόγον Θεοῦ· κατάγγελλε τὰ θαυμάσια αὐτοῦ, ἵνα πλεονάζουσα τὸ χάρισμα εἰσέλθῃς εἰς τὴν χαρὰν τοῦ Κυρίου σου. (Δίς.)

Ἦχος πλ. Β΄.

Δεῦτε πιστοί, ἐπεργασώμεθα προθύμως τῷ Δεσπότῃ· νέμει γὰρ τοῖς δούλοις τὸν πλοῦτον, καὶ ἀναλόγως ἕκαστος, πολυπλασιάσωμεν, τὸ τῆς χάριτος τάλαντον· ὁ μὲν σοφίαν κοσμείτω, δι᾿ ἔργων ἀγαθῶν· ὁ δὲ λειτουργίαν λαμπρότητος ἐπιτελείσθω· κοινωνείτω δὲ τοῦ λόγου, πιστῶς τῷ ἀμυήτῳ· καὶ σκορπιζέτω τὸν πλοῦτον, πένησιν ἄλλος· οὕτω γὰρ τὸ δάνειον πολυπλασιάσομεν, καὶ ὡς οἰκονόμοι πιστοὶ τῆς χάριτος, δεσποτικῆς χαρᾶς ἀξιωθῶμεν· αὐτῆς ἡμᾶς καταξίωσον, Χριστὲ ὁ Θεός, ὡς φιλάνθρωπος. (Δίς.)

Ἦχος ὁ αὐτός.

Ὅταν ἔλθῃς ἐν δόξῃ μετ᾿ Ἀγγελικῶν Δυνάμεων, καὶ καθίσῃς ἐν θρόνῳ, Ἰησοῦ διακ-

4th Tone.

Since thou, O my soul, hast heard the condemnation of him who hid his talent, do not thou in like manner hide away the Word of God: tell out His wonders, in order that, abounding in grace, thou mayest enter into the joy of thy Lord. (Twice.)

2nd Plag. Tone.

Come, ye faithful, let us work earnestly for the Master, for He distributes His wealth to His servants. Let us therefore, each according to our power, increase our talent of grace. Let one pay honour to wisdom through good works; let another celebrate a service of splendour; let another faithfully communicate the Word to the ignorant; let another scatter his wealth to the poor; for thus we increase our debt, and as faithful stewards of the grace given, we shall be rendered more worthy of our Master's favour. Of this, of Thy mercy, do Thou, O Christ our God, deem us worthy. (Twice).

Same Tone.

When Thou, O Jesus, shalt come in glory with the Heavenly Hosts, and shalt sit upon the throne

ρίσεως, μή με, Ποιμὴν ἀγαθὲ, διαχωρίσῃς· ὁδοὺς δεξιὰς γὰρ οἶδας, διεστραμμέναι δέ εἰσιν αἱ εὐώνυμοι· μὴ οὖν ἐρίφοις με, τὸν τραχὺν τῇ ἁμαρτίᾳ συναπολέσῃς, ἀλλὰ τοῖς ἐκ δεξιῶν, συναριθμήσας προβάτοις, σῶσόν με ὡς φιλάνθρωπος.

Ηχοσ ο αυτοσ.

Ὁ Νυμφίος ὁ κάλλει ὡραῖος, παρὰ πάντας ἀνθρώπους, ὁ συγκαλέσας ἡμᾶς, πρὸς ἑστίασιν πνευματικὴν τοῦ νυμφῶνός σου, τὴν δυσείμονά μου μορφὴν, τῶν πταισμάτων, ἀπαμφίασον, τῇ μεθέξει τῶν παθημάτων σου, καὶ στολὴν δόξης κοσμήσας, τῆς σῆς ὡραιότητος δαιτυμόνα φαιδρὸν ἀνάδειξον, τῆς βασιλείας σου ὡς εὔσπλαγχνος.

Δόξα . . . Καὶ νῦν, καὶ . . .

Ηχοσ Βαρυσ.

Ἰδού σοι τὸ τάλαντον, ὁ Δεσπότης ἐμπιστεύει, ψυχή μου· φόβῳ δέξαι τὸ χάρισμα, δάνεισαι τῷ δεδωκότι, διάδος πτωχοῖς, καὶ κτῆσαι φίλον τὸν Κύριον· ἵνα στῇς ἐκ δεξιῶν αὐτοῦ, ὅταν ἔλθῃ ἐν δόξῃ, καὶ ἀκούσῃς μακαρίας φωνῆς· Εἴσελθε δοῦλε, εἰς τὴν

of Thy Judgment, O Good Shepherd, drive me not away. For Thou knowest the ways of righteousness, and those on the left have turned aside; therefore suffer me not to perish with the goats, though I be rugged with sin, but number me with the flocks on Thy right hand, and of Thy mercy save me.

Same Tone.

Thou, O Bridegroom, dost exceed in beauty all the sons of men, and Thou hast called us to the spiritual festival of Thy bridal hall. Through participation in Thy sufferings, do Thou remove the mean raiment of my sins, and adorn me with a robe of glory, which will proclaim me a radiant guest of the glorious beauty of Thy Kingdom; for Thou, O Lord, art merciful.

Glory . . . Now, and for ever . . .

Grave Tone.

Behold, O my soul, the Master has confided to thee a talent; receive the favour with fear; lend to Him Who gave; distribute to the poor and acquire for thyself thy Lord as thy Friend; that, when He shall come in glory, thou mayest stand on His right hand and hear His blessed voice:

χαρὰν τοῦ Κυρίου σου. Αὐτῆς ἀξίωσόν με, Σωτὴρ τὸν πλανηθέντα, διὰ τὸ μέγα σου ἔλεος.

Εἴσοδος μετὰ τοῦ Εὐαγγελίου· καὶ μετὰ τό, Φῶς ἱλαρὸν (σελ. 39) τὰ Ἀναγνώσματα.

Προκειμενον. Ηχος πλ. Β΄.
Ψαλ. ΡΛΑ΄.

Ἀνάστηθι, Κύριε, εἰς τὴν ἀνάπαυσίν σου, σὺ καὶ ἡ κιβωτὸς τοῦ ἁγιάσματός σου.

Στίχ. Μνήσθητι, Κύριε, τοῦ Δαυῒδ, καὶ πάσης τῆς πρᾳότητος αὐτοῦ.

Της Εξοδου το Αναγνωσμα.
Κεφ. Β΄. 5.

Κατέβη ἡ θυγάτηρ Φαραὼ λούσασθαι ἐπὶ τὸν ποταμόν, καὶ αἱ ἅβραι αὐτῆς παρεπορεύοντο παρὰ τὸν ποταμόν. Καὶ ἰδοῦσα θίβην ἐν τῷ ἕλει, ἀποστείλασα τὴν ἅβραν, ἀνείλατο αὐτήν. Ἀνοίξασα δέ, ὁρᾷ παιδίον κλαῖον ἐν τῇ θίβῃ· καὶ ἐφείσατο αὐτοῦ ἡ θυγάτηρ Φαραώ, καὶ ἔφη· Ἀπὸ τῶν παιδίων τῶν Ἑβραίων τοῦτο. Καὶ εἶπεν ἡ ἀδελφὴ αὐτοῦ τῇ θυγατρὶ Φαραώ· Θέλεις καλέσω σοι

Enter, my servant, into the joy of thy Lord. O my Saviour, deem me, the wanderer, worthy of this, through Thy great mercy.

The Entry with the Gospel. After Gladsome Light (page 39), then the Readings.

Offertory. 2nd Plag. Tone. Psalm CXXXI.

Arise, O Lord, unto Thy resting-place, Thou, and the ark of Thy strength.

Line. Lord, remember David, and all his trouble.

The Reading from Exodus, Chap. ii. 5.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and

γυναῖκα τροφεύουσαν ἐκ τῶν Ἑβραίων, καὶ θηλάσει σοι τὸ παιδίον; Καὶ εἶπεν αὐτῇ ἡ θυγάτηρ Φαραώ· Πορεύου. Ἐλθοῦσα δὲ ἡ νεᾶνις, ἐκάλεσε τὴν μητέρα τοῦ παιδίου. Εἶπε δὲ πρὸς αὐτὴν ἡ θυγάτηρ Φαραώ· Διατήρησόν μοι τὸ παιδίον τοῦτο καὶ θήλασόν μοι αὐτό· ἐγὼ δὲ δώσω σοι τὸν μισθόν. Ἔλαβε δὲ ἡ γυνὴ τὸ παιδίον, καὶ ἐθήλαζεν αὐτό. Ἁδρυνθέντος δὲ τοῦ παιδίου, εἰσήγαγεν αὐτὸ πρὸς τὴν θυγατέρα Φαραώ. Καὶ ἐγενήθη αὐτῇ εἰς υἱόν· ἐπωνόμασε δὲ τὸ ὄνομα αὐτοῦ Μωϋσῆν, λέγουσα· Ἐκ τοῦ ὕδατος αὐτὸν ἀνειλόμην.

Ηχος Δ΄. Ψαλ. ΡΛΒ΄.

Προκείμενον. Ἰδοὺ δὴ τί καλὸν, ἢ τί τερπνόν, ἀλλ᾽ ἢ τὸ κατοικεῖν ἀδελφοὺς ἐπὶ τὸ αὐτό.

Στίχ. Ὡς μῦρον ἐπὶ κεφαλῆς, τὸ καταβαῖνον ἐπὶ πώγωνα.

Ιωβ το Αναγνωσμα, Κεφ. Α΄. 13.

Ἐγένετο ὡς ἡ ἡμέρα αὕτη, οἱ υἱοὶ Ἰὼβ καὶ αἱ θυγατέρες αὐτοῦ ἤσθιον καὶ ἔπινον ἐν τῇ οἰκίᾳ τοῦ ἀδελφοῦ αὐτῶν τοῦ πρεσβυ-

call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

4TH TONE. PSALM CXXXII.

Offertory. Behold now how good and joyful a thing it is, for brethren to dwell together in unity.

Line. It is like the precious ointment upon the head, that ran down unto the beard.

THE READING FROM JOB, Chap. i. 13.

And there was a day when the sons and the daughters of Job were eating and drinking wine in their eldest brother's house; and there came a

τέρου. Καὶ ἰδοὺ ἄγγελος ἦλθε πρὸς Ἰώβ, καὶ εἶπεν αὐτῷ· Τὰ ζεύγη τῶν βοῶν ἠροτρία, καὶ αἱ θήλειαι ὄνοι ἐβόσκοντο ἐχόμεναι αὐτῶν· καὶ ἐλθόντες οἱ αἰχμαλωτεύοντες, ᾐχμαλώτευσαν αὐτάς, καὶ τοὺς παῖδας ἀπέκτειναν ἐν στόματι μαχαίρας· σωθεὶς δὲ ἐγὼ μόνος, ἦλθον τοῦ ἀπαγγεῖλαί σοι. Ἔτι τούτου λαλοῦντος, ἦλθεν ἕτερος ἄγγελος πρὸς Ἰώβ, καὶ εἶπε· Πῦρ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἐπὶ τὴν γῆν, καὶ κατέκαυσε τὰ πρόβατα, καὶ τοὺς ποιμένας κατέφαγεν ὁμοίως· καὶ σωθεὶς ἐγὼ μόνος, ἦλθον τοῦ ἀπαγγεῖλαί σοι. Ἔτι τούτου λαλοῦντος, ἦλθον ἕτερος ἄγγελος πρὸς Ἰώβ, καὶ λέγει αὐτῷ· Οἱ ἱππεῖς ἐποίησαν ἡμῖν ἀρχὰς τρεῖς, καὶ ἐκύκλωσαν τὰς καμήλους, καὶ ᾐχμαλώτευσαν αὐτάς, καὶ τοὺς παῖδας ἀπέκτειναν ἐν μαχαίραις· ἐσώθην δὲ ἐγὼ μόνος, καὶ ἦλθον τοῦ ἀπαγγεῖλαί σοι. Ἔτι τούτου λαλοῦντος, ἄλλος ἄγγελος ἔρχεται πρὸς Ἰώβ, λέγων· Τῶν υἱῶν σου καὶ τῶν θυγατέρων σου ἐσθιόντων καὶ πινόντων παρὰ τῷ υἱῷ σου, τῷ ἀδελφῷ αὐτῶν τῷ πρεσβυτέρῳ, ἐξαίφνης πνεῦμα μέγα ἦλθεν ἀπὸ τῆς ἐρήμου, καὶ ἥψατο τῶν τεσσάρων γωνιῶν τῆς οἰκίας, καὶ ἔπεσεν ἡ οἰκία ἐπὶ τὰ

messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them; and the spoilers fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another messenger, and said, Fire is fallen from the heaven, and hath burnt up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another messenger, and said, The horsemen made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another messenger, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground,

παιδία σου, καὶ ἐτελεύτησαν· καὶ ἐσώθην ἐγὼ μόνος, καὶ ἦλθον τοῦ ἀπαγγεῖλαί σοι. Οὕτως ἀκούσας Ἰώβ, ἀναστὰς διέῤῥηξε τὰ ἱμάτια αὐτοῦ, καὶ ἐκείρατο τὴν κόμην τῆς κεφαλῆς αὐτοῦ, καὶ πεσὼν χαμαὶ προσεκύνησε τῷ Κυρίῳ, καὶ εἶπεν· Αὐτὸς γυμνὸς ἐξῆλθον ἐκ κοιλίας μητρός μου, γυμνὸς καὶ ἀπελεύσομαι ἐκεῖ· ὁ Κύριος ἔδωκεν, ὁ Κύριος ἀφείλατο· ὡς τῷ Κυρίῳ ἔδοξεν, οὕτω καὶ ἐγένετο· εἴη τὸ ὄνομα Κυρίου εὐλογημένον εἰς τοὺς αἰῶνας. Ἐν τούτοις πᾶσι τοῖς συμβεβηκόσιν αὐτῷ, οὐδὲν ἥμαρτεν Ἰὼβ ἔναντι Κυρίου, οὐδὲ ἐν τοῖς χείλεσιν αὐτοῦ· καὶ οὐκ ἔδωκεν ἀφροσύνην τῷ Θεῷ.

Καὶ μετὰ τὸ, Κατευθυνθήτω (σελ. 41), καὶ Καὶ ὑπὲρ τοῦ καταξιωθῆναι, τὸ Εὐαγγέλιον ἐκ τοῦ κατὰ Ματθαῖον, Κεφ. ΚΔ΄, 36.

Ὁ Ἱερεύς. Εἶπεν ὁ Κύριος τοῖς ἑαυτοῦ Μαθηταῖς· Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ Πατήρ μου μόνος· Ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου. Ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ κατα-

and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither : the Lord gave, and the Lord hath taken away ; as it seemed good to the Lord, so has it come to pass ; blessed be the name of the Lord unto all ages. In all this Job sinned not before the Lord, nor with his lips, nor charged God foolishly.

And after the Let my prayer be set forth (page 41), and Let us supplicate the Lord, the Gospel according to Matthew, chap. xxiv. 36.

Priest. The Lord said to his disciples, But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day

κλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν, καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου.

Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμβάνεται, καὶ ὁ εἷς ἀφίεται. Δύο ἀλήθουσαι ἐν τῷ μύλωνι· μία παραλαμβάνεται, καὶ μία ἀφίεται.

Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ὥρᾳ ὁ Κύριος ὑμῶν ἔρχεται. Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἄν, καὶ οὐκ ἂν εἴασε διορυγῆναι τὴν οἰκίαν αὐτοῦ. Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ; Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως. Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ

that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.

Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-

αὐτοῦ· Χρονίζει ὁ κύριός μου ἐλθεῖν, καὶ ἄρξηται τύπτειν τοὺς συνδούλους, ἐσθίειν δὲ καὶ πίνειν μετὰ τῶν μεθυόντων· ἥξει ὁ κύριος τοῦ δούλου ἐκείνου, ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραί. Αἵτινες μωραὶ, λαβοῦσαι τὰς λαμπάδας ἑαυτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. Μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἰδού, ὁ νυμφίος ἔρχεται· ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι, Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσ-

servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, say-

θε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς. Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἕτοιμοι εἰσῆλθον μετ᾽ αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. Ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε, Κύριε, ἄνοιξον ἡμῖν. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν, ἐν ᾗ ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται.

Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως. Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβών, εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα. Ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. Ὁ δὲ τὸ ἓν λαβών, ἀπελθὼν ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. Μετὰ δὲ χρόνον πολύν, ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ᾽ αὐτῶν λόγον. Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβών, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων, Κύριε, πέντε

ing, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

For the kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord,

τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Ἔφη δὲ αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβών, εἶπε· Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Ἔφη αὐτῷ ὁ Κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον λαβών, εἶπε· Κύριε, ἔγνων σε, ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας, καὶ φοβηθείς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν. Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ, εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρέ, ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα· ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγώ, ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. Ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ

thou deliveredst unto me five talents: behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with

δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Ὅταν δὲ ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι Ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ. Καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. Καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. Τότε ἐρεῖ ὁ Βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ εὐλογημένοι τοῦ Πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· ἐπείνασα γάρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ συνηγάγετέ με· γυμνός, καὶ περιεβάλετέ με· ἠσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἤμην, καὶ ἤλθετε πρός με. Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες· Κύριε, πότε σε εἴδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν; πότε δέ σε εἴδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνόν, καὶ περιεβάλομεν; πότε δέ σε εἴδομεν ἀ-

usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them, one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave

σθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρός σε; Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ᾽ ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ᾽ ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ· ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· ξένος ἤμην, καὶ οὐ συνηγάγετέ με· γυμνὸς, καὶ οὐ περιεβάλετέ με· ἀσθενὴς, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοί, λέγοντες, Κύριε, πότε σε εἴδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι; Τότε ἀποκριθήσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ᾽ ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ,

thee drink? When saw we thee a stranger, and took thee in, or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples: Ye

Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

Καὶ ἡ λοιπὴ Ἀκολουθία τῶν Προηγιασμένων.

know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

And the rest of the Liturgy of the Presanctified.

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